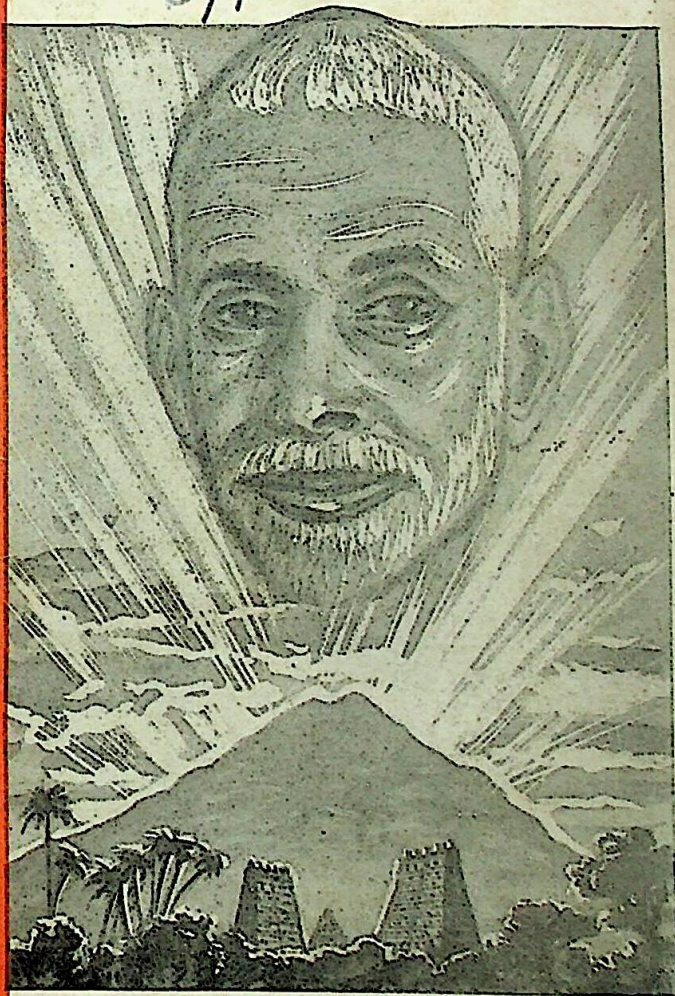


THE CALL DIVINE

3/46

B
H
A
G
A
V
A
N'
S
J
A
Y
A
N
T
I
S
O
U
V
E
N
I
R



1st JANUARY 1960

VOL. VIII
No. 5

YEARLY
RS. 3 OR 6 SH.
OR 1-25 DOLLARS

WHOLE
NO. 89

EACH COPY
AS. 4 INLAND
7D. FOREIGN

THE CALL DIVINE

1/8, Bhuta Nivas, Vincent Road, Matunga, Bombay 19.

EDITORS:

Dr. Swami Rajeswarananda.

Kaviyogi Maharshi Shuddhananda Bharatiar.

An international monthly, started in 1952, dedicated to Bhagavan Sri Ramana Maharshi, the Sage of Arunachala, for the spread of His Gospel unto the globe, being regularly issued on the 1st of every month, carrying articles on practical life and living, contributed by holy personages and eminent thinkers.

The year commences from September. The period of subscription is counted from September to August. Two bumper numbers May and January of about 200 pages each year, besides 36 to 40 pages, crown octavo, each month.

Annual subscription is nominally fixed at Rs. 3 or 6 sh. or 1.25 dollars. Patron Rs. 200. Life Member Rs. 100.

A holy and noble and laudable Cause. Please do not miss this divine opportunity.

CONTENTS

Dedicatory Verse	...	...	...	...	<i>N. N. Rajan</i>
Editorial	...	...	...	...	<i>Swami Rajeswarananda</i>
Thus Spake Vasishtha	...	...	...	...	<i>Swami Rajeswarananda</i>
Chaitanya Upanishad	...	...	...	...	<i>Jagadamba</i>
Midnight Talks with the Maharshi	...	...	...	...	<i>Shuddhananda Bharatiar</i>
Sahaja Nishta	...	...	...	...	<i>A. Devaraja Mudaliar</i>
Mukam Karoti Wachalam	...	...	...	...	<i>G. G. Deshkar</i>
I Fight	...	...	...	...	<i>Shuddhananda Bharatiar</i>
The Symbol of Nataraja and Philosophy of Ramana	...	...	...	...	<i>T. R. Rajagopalan</i>
Transcendentalism	...	...	...	...	<i>J. Nilakantan</i>
Vichara Chandrodaya	...	...	...	...	<i>Swami Shankarananda</i>
Teachings of Ramatirtha	...	...	...	...	<i>Swami Rajeswarananda</i>
The Supreme Science as Taught by Sri Ramana	...	...	...	...	<i>"Who"</i>
The Economy of Human Life	...	...	...	...
Reminiscences of Bhagavan Sri Ramana	...	...	...	...	<i>XXIII A Disciple</i>
"	...	...	...	...	<i>XXIV A Savant</i>
A Perfect Image of the Life Divine	...	...	...	...	<i>K. Ramachandra</i>
Sri Ramana gives Rama Darsan	...	...	...	...	<i>T. K. Sundaresa Iyer</i>

Ramana Maharshi	.. Mrs. Merston
Foundations of Culture and	I S. Radhakrishnan
on	II Shuddhananda Bharatiar
"	III Bangovinda Parampanih
"	IV K. Seshadri
"	V P. Nagaraja Rao
"	VI B. S. Narasimha Iyengar
"	VII K. S. Ramaswami Sastr
"	VIII G. R. Malkani
"	IX Jagadamba
"	X Swami Pragnananda
"	XI M. M. Menon

BHAGAVAN SRI RAMANA MAHARSHI

(By SWAMI RAJESWARANANDA)

Bhagavan Sri Ramana Maharshi lived in our midst in order that the whole world might become a Heaven for us, that we should realize the divine principle in us, the underlying Reality behind the senses and the mind, the eternal Truth, the immortal Self that we are.

His very solemn presence lifted us beyond our intellect and our body to our true Self.

This truth of Self-realization, in his holy presence, was as if coursing through our veins, pulsating in our bosom, tingling with every drop of blood and becoming consonant with our very heart-beats.

His silent and sacred look was instilling nectar of Self-knowledge, that became a part and parcel of our constitution and the very vitality of our life.

His words, though a few, would easily penetrate our heart, sink deep into our soul, and awaken us to the truth of Godhead from the slumber of this world.

His words make us even to-day stand on the Glory of our own Soul, the infinite, the eternal, the deathless.

This is life. This is religion. This is super-consciousness, the secondless, all calm, all bliss.

Bhagavan Sri Ramana was the undivided and stupendous whole in his own nature.

He was the seat of eternal Eternity beyond the verbs 'was', 'is', and 'will be'.

He was ever beyond a 'what', a 'when', and 'why'.

He expressed in his life the secondless One, the essence of tranquil calm, the underlying principle of an 'I' and a 'thou' and the real substance of the world.

He was the towering torch of entire illumination and the chief solution for the apparent materialism.

He was indeed the sole riddle of all life on earth.

He was the indivisible sexless Self in the seeming men and women

He was the personification of emancipation, the source of supreme peace, and the boundless ocean of freedom.

He taught one and all of us, irrespective of caste, creed, country, colour and the like, what he was in himself, the Reality of everlasting Divinity, the one Blissful Highest Truth.



3/46

THE CALL DIVINE

Volume Eight
No. 5

1st JANUARY 1960

Whole Number
Eighty-nine

Om Sri Ramana Paramatmaneh Namah

DEDICATORY VERSE

Salutations to Bhagavan Sri Ramana, the Universal Master, the dispeller of misery from the world, the One who chases away the darkness of his devotees and displays himself as the Eternal Consciousness inhering in the heart, blazing both within and without, bereft of the least trace of ignorance—the one who shines as the transcendental Truth underlying the world and beyond.

SRI RAMANA DHYANAM

1. I humbly offer my heartfelt salutations to that Tiruchuzhi Ramana the remover of distress, who, having descended from the celestial Mount Kailas, born as the blessed son of Alagammal and Sundaramier, made their hearts happy, by the precious qualities of His life, and attain heavenly Bliss, by virtue of their having given birth to such an incarnate child.

2. I offer my salutations to that Self-Effulgent Ramana, the unblemished one who, while young, when overcome by fear of death one day, inquired inwardly about death without informing anyone, acting the scene of death for himself; came to the infallible conclusion that "That which is called

Four speech is criminality.

"I" "I" is not this insentient body, but it is the Supreme Self or Atman, which is beyond birth and death"; and attained supreme realisation, while yet he was in his teens, without the aid of any earthly master, and thus became the universal master.

3. I offer my salutations to that Arunachala Ramana, the king of sages, who, while absorbed in deep meditation heartily received the rebuke of his elder brother Nagaswamy who said—"For such a boy why all this?", as divine command—who was all along melting in the unceasing thought of Arunachala, (the presiding deity of Tiruvannamalai): who took Rs. 3 from the amount allotted for his school fees, leaving a simple note of profound significance, "I have in search of my father, and in obedience to His command started from here. This is only embarking on a virtuous enterprise. Therefore, none need grieve over this affair. To trace This out no money need be spent"; and started on his sacred pilgrimage to Arunachala.

N.B.—(Mark the spiritually advanced state of the Maharshi at the time of leaving his home itself, while a boy of sixteen. The note which commenced with the first person ends in the third person, neutral gender (This) which reveals that he was devoid of "I am the body" thought).

4. I offer my salutations to that Yogi Ramana, who apparently appears to be an ordinary man; who having reached the sacred city of Arunachala took the form of a young sanyasin, having a vow of silence; who sat secluded in the dark cave of Pathala Lingam in the temple leaving his very body to the mercy of various insects like flies, ants, venomous scorpions etc., who remained quite unconscious of his wounds in the body caused by the insects; and who remained absorbed in severe penance for a prolonged period, which is a miraculous and unparalleled achievement.

5. I offer my salutations to that Hero Ramana who, apprehending obstacles for his penance by vicious persons, changed his abode very often; who remained in the Subra-

Sober speed is the leisure of Wisdom.

1ST JANUARY 1960

131

many Temple, Punthottam, Vahana Mantapam, Mangai Pilliar Koil, Gurumurtham etc., and who spread his fame and name throughout the length and breadth of the country through the devotees of Arunachala; and who became world-famous besides being an adorable one.

6. I offer my salutations to that **Vedanta Ramana**, the radiator of wisdom through the lustre of his eyes, who sat immersed in the stillness of his Being quite unattached to his relatives, and refused to budge an inch when entreated by his mother and brothers to return home (though they tried their utmost to turn him); and who notified to his mother in writing, "The ordainer controls the fate of souls in accordance with their past deeds. Whatever is destined not to happen will not happen, try however hard you may; whatever is destined to happen will happen, do what you may to stop it. This is certain. The best course for one, therefore, is to be silent."

7. I offer my salutations to that **Gracious Ramana**, who, taking his abode in the Virupaksha cave in his transcendental state, had given the sacred, heart-melting Hymn to Arunachala named "Aksharamanamalai" (wedding garland of letters), the essence of which is sweet beyond compare; who, with pleasure had always allowed the throng of devotees to visit him whenever they liked; who has cleared the doubts of many aspirants by giving instruction to them in writing (because of his silence) who has been the cause of bringing out so many spiritual books; and who was ever imparting rare and valuable enlightenment to those who resorted to him.

8. I offer my salutations to that **Wise-of-the-Wise Ramana**, who reached perfection in spiritual illumination; who, when by whomsoever asked, imparted only his "Who am I" enquiry Mantram (sacred instruction), by saying "Watch the source of the 'I' thought; then your mind will get subdued there; that is penance. Moreover, if you chant a mantram mentally and watch the source from which the vibration springs, then the mind will merge there; that is also penance."

Strength is the soul of man.

9. I offer my salutations to that genuine and unique Preceptor Ramana, the repository of various attributes, who, when the famous poet, genius and Vedic scholar Kavyakanta Ganapati Muni sought refuge in his mighty presence for realising the Truth, accepted him with grace and blessed him with his lotus eyes, breaking his silence for giving him supreme spiritual instruction; who cleared his doubts and manifested himself as the proper and sole refuge for the disciple earnestly searching all along for a genuine master; who made him understand, "He is the veritable incarnation of Lord Subramanya who descended unto the earth from the lap of Goddess Parvathi (Siva's consort) only for dispelling the darkness and the misery of the world at large"; who afforded an opportunity for being praised by the Muni with a lyric of forty verses; who accepted Ganapati Muni as his disciple and who gave the substance for bringing out Ramana Gita, which reveals that he is endowed with the overflowing stream of Knowledge Supreme.

10. I offer my salutations to that Liberator Ramana, who took up the human form for the good of mankind; who, in spite of his being supreme renouncer, permitted his mother to stay in the Asramam, giving due weight to the sacred saying of the Upanishads,—“Let thy mother be to thee a God”—; who shaped her in realising the higher Truth, befittingly for a state of trance; who, in her last days staying all along with her, placed his divine hands over her head and heart when she breathed her last, to make the soul liberated; and who rejoiced in witnessing his mother getting salvation at his sacred hands.

11. I offer my salutations to that Maharshi Ramana, (great seer), the dispeller of illusion, who, having his abode at the Skandasramam frequently went to the place where his mother was interred, and stayed there itself one day, saying, “This is His command”, and began to have that as his permanent residence, which served as a good opportunity for the establishment of the present Asramam at the foot of the Hill, and who spread his precious teachings and fame far and near.

Strength shows itself in Patience and Poise.

1ST JANUARY 1960

133

12. I offer my salutations to that **Benign Ramana**, who is transmitting spirituality to his disciples; who, when the Asramam was besieged by thieves who committed all atrocities, very gently told them "What is there for you here? You can take away anything you like". who, even when belaboured by them in one of his legs offered the other leg also—just in the same way as the Saviour Jesus Christ did before; and who looks compassionately on all destroying ignorance.

13. I offer my salutations to that **Benevolent Ramana** the Supreme Self who treats even cows, cats, dogs, monkeys squirrels, peacocks and other creatures in the same way as human beings without any differentiation whatsoever, giving them proper food and great attention, and who imparts valuable instruction to others also, so that they may treat these creatures also very kindly, just like human beings.

14. I offer my salutations to that **Beacon-Light Ramana**, who converts sinfulness to purity; who attracts even many Westerners and foreigners (like Alan Chadwick, Grant Duff, etc. & many others) by his rare illumination; who, without any consideration of caste, creed or religion, communicates the supreme Wisdom, expounding the inner Truth of the Self and bestowing grace on all alike; and who has drunk deep the nectar of Self-Realisation.

15. I offer my salutations to that **Ramana, The King of the Holy Hill**, who is beyond intellectual comprehension; who, though he is unmistakably endowed with the supreme Realisation, used to go round the Hill very often, unmindful of his physical trouble, followed by a multitude of devotees, only to put his advice to others in practice and to enunciate the supreme greatness of the Holy Hill; and who set a high example of practising his own precepts.

N.B.—The awe-inspiring Arunachala Hill is held in high esteem and veneration. To go round the Hill (of circumference about eight miles) is considered one of the most sacred acts for the removal of sins.

16. I offer my salutations to that **Propitious Ramana**,

Stubbornness is usually the companion of ignorance and pride.

who is none but the eternal supreme Brahman, beyond time and place, birth and death; who, though ever worshipped by yogins, gods and celestial beings, by singing his glory, permits his devotees to adore his human form and celebrate his Jayanthi (birthday) and Mahapuja (the anniversary of his Mother), in a befitting manner; who shines with resplendent light to fulfil the desires of the devotees; and who permits them to see his radiant form with the forehead besmeared with holy ashes having only a small milk-white loin cloth on his body.

17. I offer my salutations to that **Empyrean Ramana**, who is beyond the range of epithets : who teaches us, "Why should a traveller going in a carriage bear his luggage on his head instead of simply keeping them in the carriage ? Like this, suffer the ignorant, without surrendering everything to the care of the Lord, worrying themselves unnecessarily about their family, bodily welfare, etc., under the erroneous impression that they are sustaining everything while the fact is—'Everything is Yourself (God); there is nothing without you (God). We are only the ship and you are the Sailor to guide and take us ashore'"—so saying you must make complete surrender and take to self-enquiry with steadfast, one-pointed devotion"; and who described more concisely, as in a nutshell, the path indicated before by Lord Krishna in the Bhagavad Gita.

18. I offer my heart-felt and unceasing salutations again and again to that **Silent Ramana**, who removes the miseries of those forlorn in the wilderness; who, as the very embodiment of silence, dispels the ignorance of the devotees without words, infusing abundant peace in them, to make them Self-intoxicated; who declares, "He who has realised the Truth reaches the state of Supreme bliss and frees himself from the clutches of the cycle of birth and death"; who, with his rays of spiritual perception sheds Knowledge Luminous and irradiates the whole world with his spiritual resplendence, — which cannot be described even by the thousand-mouthed Adishesha (serpent);—who is residing in

Stupidity is the idleness of the mind.

1ST JANUARY 1960

135

the holy Asramam on the slopes of Arunachala which is like Ayodhya and Brindavan; who is always surrounded by devotees and is always immersed in Sahajasamadhi (trance which is continuous and without any effort in the least); who is charming in appearance which inspires confidence; and who is bathed in Bliss everlasting.

—N. N. RAJAN.

EDITORIAL

SPARKS OF SPIRITUALITY

(BY SRI SWAMI RAJESWARANANDA)

Religion is no commercial commodity.

Religion is not mysterious, miraculous, mechanical, material and mundane.

Religion is a dynamic realization of Divinity.

In religion there can be no compulsion, condemnation, calculation, and constraint.

Upanishads teach the religion of fearlessness, the realization of the One without a second.

Religious life forms the back-bone of the universe.

No man is born in a religion but each is born for a religion, the manifestation of Divinity.

Religion enables us not to merely love but to *know* and *be* one another.

See God shining forth from every face and everywhere.

Do not go with your life like dumb driven cattle.

Stupidity is the Utopia of the wise.

Live untouched by aught of earth.

Do not dress surface quietism with the garb of piety.

God is not a wet-nurse to humanity and religion a narcotic.

Man is a miracle in himself.

Self is neither a plurality of objects nor of subjects.

There is no power in the universe to injure you unless and until you injure yourself.

Evil is a negative good. It has no power except that which you give it.

Freedom and peace breathe in the throb of the universe.

There is unity at the universal heart ever present.

Superficial knowledge and polished civilization are only matter-deep.

To live in the grandeur of the full blaze of the light of Divinity is the *summum bonum* of life.

Life should never be a struggle in the darkness due to the human weakness.

Head and heart should march hand-in-hand.

Self-knowledge is practical wisdom, not merely through intellect and intuition but through illumination and realization.

Joy of life is never in the possession of mundane things.

Stupidity is unconscious ignorance.

1ST JANUARY 1960

137

To lose all fear of lack, be an embodiment of possessionlessness.

The happiness of life should be luminous to dispel all darkness.

The Supreme Reality is the only Light in our life that guides its steps in the world.

Health means wholeness, fulness, all-ness and one-ness.

Disorganised thoughts in mind lead to in-harmony, injustice, inconsistency and insanity.

Disorganised thoughts and actions express a broken and bewildered state of humanity.

Spiritual life is not a cut and dried affair but an unfoldment of Infinity.

Infinity is man's heritage and conscious awareness is the key to unlock its shrine.

Skin-milk opinion of yourself is a disgrace to manliness.

Be true to yourself and you cannot be false to anyone.

Faith is the voice of the Divinity within you.

Faith is the light of your existence, knowledge and bliss.

Faith is vision in the infinite expansion of life.

Faith unlocks the treasures of infinite possibilities.

Faith is genius and soul sense.

Style is only the frame to hold your thoughts.

Faith is no theory or dogma but vision of life and life of vision.

Faith is the reality of the Unity underlying the universe.

Faith is the ultimate end in the journey of life.

Faith in one's own divine heritage is the main spring of life and living.

Faith in Divinity puts to flight the animal brutality and human frailty.

A man of Self-knowledge is the only ideal and goal of humanity.

Universality is not a uniformity.

True individual is the universal and true universal is the only individual.

Life is a story of the soul's journey to the infinite realization of the Absolute.

Civilization is uncivilized without expression of Divinity ever present in man.

If civilization is civilized, the aims and values of life would relate the individual to the universal.

A lip-deep internationalism does not hold water.

Education is no blind suggestion, no dead imitation, no phenograph for mechanical repetition.

Education ought to make it an impossibility

Style is the dress of thoughts.

1ST JANUARY 1960

139

for an individual to think evil, to see evil, to hear evil, or to do evil.

Education is a dynamo for the generation of inspiration and illumination.

Education is a power-house to train one to face life through fire and ice.

sā vidayayā vimuktaye — That is education which liberates.

Education ought to express the Supreme Self at the sacrifice of the surface self.

The peace that heals the wounds of the world is the voice of the wise.

The conscience of mankind has to be elevated to make peace on earth a possibility.

Peace is the light of the soul and knows no boundary lines.

Peace is a spiritual state of unification with the highest Truth in life.

Even the sharpest sword gets blunt and drops down in the presence of peace.

Peace is really our life-saver and our shelter of safety.

Peace is not geographically located in the north or the south, in the east or the west, and is not on the map of the earth but within ourselves.

Peace is our own being and nature.

Peace is itself the Self in every individual.

Style is the mantle of greatness.

Peace is the soul of true civilization and the crowning glory of immortal life.

Let us be heroes of peace, healing and comforting in the *seva* of the other with the expression of the *Siva* in us.

Man is an expression of God and God is the reality of man.

Man is not an object among objects, and a subject among subjects.

Man is not a means but an end in himself by realization of the Self, the ultimate Reality.

Man is essence in himself, besides being scientific, political, social, ethical and spiritual.

Divinity of man is the centre of gravity for the humanity and the whole universe.

Philosophy drives away the clouds of despair and despondency that gather to darken the mind of man.

An ideal man is free from the blandishments of objects and the lusts of the senses.

An ideal man is a fence-breaker and a pathfinder in himself with deeper insight and broader out-look.

In an ideal man the 'I' does not rule, superpose self-interest and generate ego and vanity.

An ideal man is full of divine inspiration with the joy of One-ness and the bliss of All-ness.

The watch-word in Vedanta is not mere law but life, not mere nations but humanity, not

Style is the physiognomy of the mind.

1ST JANUARY 1960

141

mere doctrines and dogmas but realization of Divinity.

The variegated phenomena of the world are only an appearance.

A river flows majestically with all charm and glory but never drinks its own water. So live in the world but be not of it.

To live in the world with a sublime and solemn unconcern is an art and a science as well, of life itself.

Beauty and fragrance exist not in the unopened bud.

Open your life unto the universal Self-consciousness to shed divine light and lustre.

Break the divine law of life and the broken law breaks your life.

Publish your thoughts, words and deeds and they publish you.

Cripple the limbs of life and they cripple you morally, mentally and spiritually.

Ignorance sets limitations, closes the channel of divine inflow and paralyses the healthy action of life forces.

Ignorance drags you on and on to run round in routine circles, sunk in the mire of matter and mind.

The principal motive of ignorance is to make you blind to the aim of life.

The Supreme Self is no effect, no modifica-

Style means proper words in proper places.

tion and not external to us to be attained from somewhere or extraneous sources.

The messages of saints and sages lead us on to the sweet canticle of universal unity, sung by the Bibles of the world in different tones.

Good and evil either exist together or die together as one does not exist without the other.

There is nothing like good alone or bad alone just as there is no hot ice or dark light.

The good and the bad dog the steps of each other alternately and incessantly like day and night.

Nature bisects herself into two halves, one as good and the other as bad, each hunting after the other in a circle with no way out.

In the womb of pleasure there is pain present and vice versa.

Conquest of nature, internal and external, is true civilization.

It is useless and senseless for a man to hunt after an arc, missing a perfect round.

Real happiness consists in making others happy without a sting of the ego.

The veil of ignorance shuts out the light of the Self and separates man from man and man from God.

Eternity is not there where time ends, or infinity where space ends, or immortality where causation ends.

Sublime is the temple step of Religion.

1ST JANUARY 1960

143

Time, space and causation are fuel to eternity, infinity and immortality.

Spiritual world view can stabilize the tottering edifice of the present day civilization.

Feel the pulse of humanity bereft of the intellectual gymnasium based on the study of scriptures.

Be the heart-beat of the whole universe.

It is the spiritual strength that sustains and serves as the background for the manual or mental or moral strength.

Though no two faces are alike and no two minds are alike, beneath these differences we touch a solid foundation of Divinity.

Be a blessing unto yourself with the Consciousness of the Supreme and thus unto the world at large.

Our relationship with the whole world is really relationless.

There is no monopoly over Truth of Divinity by any religion or philosophy or a group of people.

Religion is the central truth in man and is the sustaining bread of life.

Religion is no call to aggression or aggrandisement, prominence or domination, institutionalism or provincialism, competition or conversion.

Unity is the glorious heritage of religion.

Subtlety is the backstairs of the reason.

THUS SPAKE VASISHTA

1. The Reality is ever-present everywhere. It is All-powerful and in Its entirety at every point of space, time or causation. The Reality can be manifested anywhere. It is the Absolute *continuum*, eternal and ever present NOW.

2. The self is infinite consciousness. It is immanent in everything and everywhere. The Self is omnipotent, being Itself ever and ever. Like pearls in a thread, all objects are beaded in Me. Nothing is outside Me. He who knows thus, truly knows.

3. Open yourself without reserve and in full to the divine inflow. It is vital realization of your oneness with the Infinite Life. It is the central fact of your very existence. It is indeed the real quality of life.

4. Being has non-being at its head. Pleasure has pain in its womb. Beauty hides ugliness. The fair sex infatuates. Indulgence in tastes reveals tastelessness. Objects are as poison. Life is but for death. He who rolls in the midst of them is damned.

5. Bodies are ephemeral as bubbles on water. Youth and its beauty are evanescent as the shade of a winter cloud. Sense-objects and their enjoyment are like the hoods of poisonous snakes. Death is certain as falling of a ripe fruit. How deep is delusion?

6. Pleasant days and memories pass away as swiftly as arrows of a bow. Life slips as quickly as water from the palm of the hand. Sense-enjoyments bite as soon as they are touched. World is hollow as an illusory appearance and is infested with imperfection.

7. All enjoyments are diseases of the world. All affections fetter us down. All desires are will-o'-the-wisp. All men, entrapped in the net of delusion, are lost in the jungle of life. All points of view indicate errors and are over when they are experienced.

8. No activity is free from deception. No earthly

Success is a fruit slow to ripen.

1ST JANUARY 1960

145

happiness is free from frustration. No creature is free from ephemerality. No direction is free from the cries of suffering. No efforts and struggles are free from vanity and bankruptcy. No life is free from its deluded calculations and speculations.

9. Illusion and disillusion are continuous as day follows the night. They are the nature of life throughout. Life wears out with their disappointments at every step. They are weak in their foundations. They are only intoxications in the pursuit of imaginations.

10. Desire is insatiable. It claims ready service from its deluded devotees. Its demand increases as it is attended to. It is the region of hell. It is the centre of torments. It shatters a man of delusion to dust. It strikes him down with physical and mental anguish. Giving up desire is the delight of heaven.

11. Life of all forms on earth is in flux, a fleeting phenomena. It is brittle and transcient. It bears the impress of mortality. Mastery of things does not fetch security to it. It is, after all, a tragic and pathetic affair. Like all flames of fire end in smoke, all hopes of deluded life end in gloom and grief.

12. Worlds within worlds exist. They are *ad infinitum*, and are being created even within an atom. Thousands of worlds exist and are experienced even in a millionth part of a portion of an atom. Worlds of various kinds are within each world, unknown to each other. Myriads of beings of different order from ourselves exist forming worlds upon worlds unknown to our knowledge. All are like dreams.

13. There is mental mechanism everywhere. It resides in a particle, extends in space, exists within the heart of a sprout, functions as sap in a leaf, lies in stone, rains as cloud, moves unfettered in the sky, penetrates a mountain, resides in ether, plays in the waves of the ocean, dances in a rock and assumes an atomic body and what not. It is unconscious (sleeping) mental force. It is libido with seeds of desire within itself and present in material things as their

Suicide is not to fear Death, but yet to be afraid of Life.

essence. The Self is the back-ground basis for everything in the universe.

14. Each undergoes the consequences of actions done by oneself. Every action done now or in the past bears fruit. Even the case of mountain, sky, ocean or heaven is not free from the law of causation. It is not only individual but collective too. The root of action is mental activity according to experience.

15. Man acts, and chooses his thoughts and deeds but he has no power over the result of them. He has the power to act but the result of the act cannot be altered, annulled, or escaped. Hence evil thoughts and deeds produce conditions of suffering and the good ones conditions of blessedness. Karma is a scientific law. We reap what we sow.

16. Egoism is baneful. It generates actions. It is the source of all evils. It is illusory. Though nothing, it is everything to the worldly people. It is born of ignorance. It deludes the world. It is full of 'mine-ness'. It has its seat in the mind. Vanity fosters it. It is a veritable disease.

17. Egoism (*ahankara*) destroys peace of mind. It multiplies desires and demands. Anxieties and troubles proceed from it. Pride, lust, anger, delusion, greed, jealousy, love and hatred are its attendants. It spreads the snare of affection to entrap us in it. It spreads the net of enchantments of our wives, friends, children and the like. No enemy is greater than egoism.

18. There is no happiness in wealth. Happiness of wealth does not give the wealth of happiness. Wealth is transitory and never steady. It moves from person to person and tempts people like a deceptive mirage. It gets evil, hardens the heart of man and causes pride in man to forget God.

19. The ignorant man clings to this mundane life, bearing the burden of body. Body is, in truth, the abode of diseases. It is composed of flesh, fat, bones, blood etc.

Sun is both eye and soul of this great World.

1ST JANUARY 1960

147

It is a bladder filled with air, ready to burst any moment. It is a pot of filth, ready to be broken any moment. Master Egoism rules this body with the mistress Avarice and the ten senses or *indriyas*. As the lightning and the city in the clouds are not stable, the body is not stable. Cling not to it.

20. Time cuts the thread of life like a rat. In the universe it is all-devouring, sparing nothing. It spares not anything or any person for a moment. It pervades all things and yet is imperceptible. It is imperfectly known by the names of seconds, minutes, hours, days, weeks, months, years and ages. In *pralaya* it assumes formidable form of fire and reduces the world to ashes. And it loses its existence too by merging itself into Eternity. After rest, it reappears as the creator, preserver and destroyer and remembrancer of all. This is its way of sport.

21. *Purushartha* is right endeavour. Through it one can achieve anything in this world. Endeavour in the direction of Self-knowledge leads to release and in the direction of worldly wisdom leads to bondage. It can be developed by keeping company with the wise and by studying Scriptures dealing with the wisdom of the Self. Right exertion is the means for the attainment of perfection.

22. Discrimination between the real and the unreal; dispassion to sensual enjoyments herein and hereafter; the sixfold qualities (virtues) such as serenity of mind, restraint of the senses, renunciation of satiety, endurance, faith and one-pointedness of mind; and longing for liberation—these are fourfold means or qualifications needed of an aspirant after Truth.

23. There are two kinds of *vasanas*, the pure *Suddha* and the impure *asuddha*. The impure ones generate rebirths. The pure ones liberate one from rebirths. Abandon the impure by the cultivation of the pure. Meditate on the significance of the *mahavakyas* (great sentences of the Upanishads) and attain full illumination.

Sun is the centre and soul of our system.

24. Peace (*santi*), discrimination (*vichara*), contentment (*santosha*), and association with the wise (*sat-sanga*) are four guards, keeping watch at the gate of *moksha* (liberation). Make friendship with these four sentinels to open to you the door leading to liberation. If you could make intimate friendship with even one of them, he will gladly introduce to the rest.

25. Secure serenity of mind and tranquility of heart, and the senses become calm and quiet. Mind will not get upset. A man of calmness will have an unruffled mind, even in the midst of insult, persecution, assault or injury. The great saints and sages fortify themselves with the armour of peace and keep themselves engaged in the arduous affairs of the world untouched.

26. Thirst after sensual pleasures is a protracted disease. There is not even an iota of happiness in them. Sensual enjoyments are of a deceptive nature. They are illusory in this world. The world itself is full of mirage. Be aware of its deluding and alluring enchantments and temptations.

27. The light of discrimination (*atma-vichara*) dispels the cloud of ignorance and its darkness. It is the only companion to life in times of dismay, distress, distrust and danger. *Atmavichara* is the only medicine for the elimination of re-incarnation. It destroys foul thoughts, differentiates causes from effects, and bestows the bliss of life and living.

28. O Rama! Enquire who am I? Whence am I? Whence came this mysterious universe? Such sincere enquiries will lead you to the light of wisdom. It will show you the way to attain everlasting peace, eternal bliss and immortality. With this light of Truth, you will be devoid of grief, fear, trouble and turmoils of the world. Such an enquiry destroys ignorance and confers knowledge of Self.

29. Contentment is the joy of life. It is the chief good. It is true enjoyment of happiness within. It is the healer of all evils. It is undisturbed in adverse conditions.

Sunrise is the song of the day.

1ST JANUARY 1960

149

It is a panacea for the cure of avarice or greed. Divine light shines on the contented heart. Sovereignty of the world compares like a bit of rotten straw before contentment.

30. A contented man is really an emperor of the whole world. He longs after no possessions. He gets best repose in right manner. He is magnanimous and graceful. He is free from the cares and anxieties. All things in the world serve him as if they are his servants. The sight of the calm countenance of a contented man delights one and all in contact with him.

31. Association with the wise serves as a boat to cross this transmigrating existence. It produces the fresh blossom of discrimination with the fragrance of Self-knowledge. It is indeed beneficial even for a moment. It destroys sins, elevates the mind, wards off disasters, and lends light to the right path or goal of life.

32. Mind arises through egoism (*ahankara*). It wanders from one object to another like a strolling street dog. It is a wilderness of errors. The stream of desires runs strong and swift through the wilderness amidst its two banks of vice and virtue. It runs restlessly after the sensual and sexual enjoyments, fickle and fleeting.

33. Mind manifests the world. Its spell is hard to break. It is after all of a fluctuating nature. It generates grief. It might be easy even to drink up the contents of the ocean, eradicate the *sumeru* mountain to its root and swallow the burning fire, but it seems to be impossible to bring it under control. It can be annihilated only through the *atmic* enquiry, and the dawn of Imperishable and Self-luminous Atma.

34. Practise regularly *atmic* enquiry. Control your mind bravely. Conduct your life diligently. Be ever peaceful and joyful. Keep company with the sages. Study books dealing with Self-realization and engage yourself in mystical meditation. Both these flourish like tank and lotuses in it. And spiritual illumination and final emancipation will be yours.

Sunset is the death bed of a day.

24. Peace (*santi*), discrimination (*vichara*), contentment (*santosha*), and association with the wise (*sat-sanga*) are four guards, keeping watch at the gate of *moksha* (liberation). Make friendship with these four sentinels to open to you the door leading to liberation. If you could make intimate friendship with even one of them, he will gladly introduce to the rest.

25. Secure serenity of mind and tranquility of heart, and the senses become calm and quiet. Mind will not get upset. A man of calmness will have an unruffled mind, even in the midst of insult, persecution, assault or injury. The great saints and sages fortify themselves with the armour of peace and keep themselves engaged in the arduous affairs of the world untouched.

26. Thirst after sensual pleasures is a protracted disease. There is not even an iota of happiness in them. Sensual enjoyments are of a deceptive nature. They are illusory in this world. The world itself is full of mirage. Be aware of its deluding and alluring enchantments and temptations.

27. The light of discrimination (*atma-vichara*) dispels the cloud of ignorance and its darkness. It is the only companion to life in times of dismay, distress, distrust and danger. *Atmavichara* is the only medicine for the elimination of re-incarnation. It destroys foul thoughts, differentiates causes from effects, and bestows the bliss of life and living.

28. O Rama! Enquire who am I? Whence am I? Whence came this mysterious universe? Such sincere enquiries will lead you to the light of wisdom. It will show you the way to attain everlasting peace, eternal bliss and immortality. With this light of Truth, you will be devoid of grief, fear, trouble and turmoils of the world. Such an enquiry destroys ignorance and confers knowledge of Self.

29. Contentment is the joy of life. It is the chief good. It is true enjoyment of happiness within. It is the healer of all evils. It is undisturbed in adverse conditions.

Sunrise is the song of the day.

1ST JANUARY 1960

149

It is a panacea for the cure of avarice or greed. Divine light shines on the contented heart. Sovereignty of the world compares like a bit of rotten straw before contentment.

30. A contented man is really an emperor of the whole world. He longs after no possessions. He gets best repose in right manner. He is magnanimous and graceful. He is free from the cares and anxieties. All things in the world serve him as if they are his servants. The sight of the calm countenance of a contented man delights one and all in contact with him.

31. Association with the wise serves as a boat to cross this transmigrating existence. It produces the fresh blossom of discrimination with the fragrance of Self-knowledge. It is indeed beneficial even for a moment. It destroys sins, elevates the mind, wards off disasters, and lends light to the right path or goal of life.

32. Mind arises through egoism (*ahankara*). It wanders from one object to another like a strolling street dog. It is a wilderness of errors. The stream of desires runs strong and swift through the wilderness amidst its two banks of vice and virtue. It runs restlessly after the sensual and sexual enjoyments, fickle and fleeting.

33. Mind manifests the world. Its spell is hard to break. It is after all of a fluctuating nature. It generates grief. It might be easy even to drink up the contents of the ocean, eradicate the *sumeru* mountain to its root and swallow the burning fire, but it seems to be impossible to bring it under control. It can be annihilated only through the *atmic* enquiry, and the dawn of Imperishable and Self-luminous Atma.

34. Practise regularly *atmic* enquiry. Control your mind bravely. Conduct your life diligently. Be ever peaceful and joyful. Keep company with the sages. Study books dealing with Self-realization and engage yourself in mystical meditation. Both these flourish like tank and lotuses in it. And spiritual illumination and final emancipation will be yours.

Sunset is the death bed of a day.

35. Death is no complete annihilation. After death another experience dawns in a different time-space order. The individual experiences an illusory insensibility of death, forgets the previous state of existence and experiences another state. His experience of the other world, so to say, is as we experience dream, illusions and the like.

36. The body is inanimate. It is said to be dead. The *jiva* is atomic vital being, full of desires. The contents of his experience in the other world are expressive of his desires. Thoughts arise in him in the same way as the dream idea arises in the mind of man gone to sleep. He undergoes retribution of his actions of the past life. He feels as going to heaven or hell and undergoes the consequences of his actions there.

37. Then he enters the heart of a man, associates with his spermatozoa, enters the uterus of a suitable mother, becomes the seed with all his faculties asleep, and grows as a foetus. In this way an individual goes from one body to another bound by hundreds of desires, like a bird from one tree to another. He begins his life as per previously attained stages of spirituality.

38. The Absolute Brahman becomes, so to say, Cosmic Mind and spreads this world. The Cosmic Mind is called Brahma. All beings originate from it and culminate into it. As water becomes waves, the Cosmic Mind appears as individual minds. It is the Lord of Creation. As it imagines, so it becomes. This world is its thought, an imagination.

39. The self is a friend or a foe unto itself. One should save oneself. There is no other way. One's own effort is of utmost importance for any attainment. No other agency in the three worlds could be of use but the application of one's own effort. The control of one's own mind is the source of lasting joy in life. Just as the earth is the source of all the beauty of crops.

40. Yoga, penances, sacrifices, rituals and ceremonies.

Superstition is a narrowness of soul and a meanness of thought in religion.

avail you not. Fate, friends, wealth, past acts, charity and fasts are not of much use. Faith, logical thinking, intuition, mystic trance and the like are only secondary steps in the service of man seeking ultimate and absolute realization. Worship of God externally, forgetting the God within the cave of one's heart, is like running after ordinary stones by throwing away the diamond from one's own hands.

41. Perceived objects exist not. Experiences of the ego and the world are nil. The knower and the objects of knowledge are naught. There is nothing else but the Atman. Such a conviction paves the way for the dawn of complete liberation (de-limitation). The mind becomes calm and quite and attains peace by meditating on the Unity of the Ultimate Reality. And the mind gets dissolved by constantly contemplating on the Infinite Self. As a gold bangle does not exist as separate from gold, and as a wave does not exist as separate from water, the mind and the world do not exist as separate from Brahman. There is no other.

42. Do not run after gods and goddesses. Let there arise in you a true distaste for the enjoyment of the world. Mind and world exist together. One does not exist without the other. The existence of one is correlative with that of the other. They live together or die together. Mind dissolved, all ideas of unity and duality disappear. Dissolve the mind by thinking on its real nature. Give up everything and everything attends upon you.

43. In the pure infinite sky of the Consciousness the sun of Self-realization shines bright and brilliant. Disperse the cloud of ego obstructing the moonlight of Consciousness and the bud of Truth begins to bloom. The triumphant state of Liberation arises. It is the Universal Consciousness. It is the Peaceful Absolute. It is completely the Complete Whole.

44. Freedom from the ego is freedom from suffering, misery and pain. Still the ego and it becomes eliminated. Live life thus and not run away from it. Put off all foreign

Superstition is a senseless fear of God.

support and stand alone. That is strength which brings you peace. It is the summit vision seen in all splendour.

45. Practise atmie-enquiry and gain equanimity of mind and equal vision. Place confidence in the words of even a child, if they are consistent with the expressions of *sruti*, *yukti* and *anubhava*. *Sruti* is Scriptures (*prastana-traya*). *Yukti* is Guru's initiation and instruction. *Anubhava* is your own experience. Otherwise reject as straw the utterances of even Brahma.

46. Meditate on the Self-luminous Atma, 'I'-less and 'mine'-less. Be ever peaceful and joyful. Have equal vision (*samata*) and balanced mind (*samahita chitta*). Be fearless and angerless. Be calm and rest in the Supreme State (*turiya*). Identify yourself with the Pure, All-pervading Brahman, free from dualities, differences and distinctions. See the Self shining forth everywhere.

47. The body is of five elements. It is inert and perishable. The ten organs are moved by the mind and are inert. Prana has come out of *rajas* and is inert. Mind is root elements (*tanmatras*) and is inert. It is goaded on to action by the intellect. Intellect is inert and not self-luminous. It is energised by egoism (*ahankara*). Egoism is moved by *jiva* and is inert. *jiva* is only a reflection (*abhasa*) and inert. It disappears when the mind-lake dries up. As such body, prana, mind, intellect, egoism and *jiva* are inert and have a beginning and an end. They are not 'I'. The term 'I' cannot be applied to them.

48. Satchidananda Atma or Brahman is the real infinite 'I'. It is the source, the support and the substratum for body, prana, mind, intellect and *jiva*. 'I' am identical with the Immortal Self. I am the absolute consciousness. I am birthless, deathless, causeless, changeless, timeless, actionless, beginningless, and endless. I am the only Reality that is Brahman. I am the indivisible self-resplendent Self.

49. Conquer the five elements. Rid yourself of the

Superstition is but the fear of belief.

1ST JANUARY 1960

153

thoughts of the body and the world. Penetrate into the original source of all. Let the transcendental light dawn on your mind. Reach the immaculate atomic seat of ineffable splendour. Remain unattached like a dew drop on the lotus-leaf. Rise above the currents of attraction and repulsion. Analyse your body at each atom from head to foot and you cannot find what you call the 'I' in any part of it. The 'I', the supreme Self, fills the whole universe, being nameless, formless, colourless, attributeless, neither short nor long, neither small nor great.

50. Reflect thus: "O Mind: You wander from one object to another like a monkey. You run towards perishable objects and get not even an iota of happiness. You perform selfish action producing pain. Why should you run after sound, touch, form, taste, and smell? These are *vasanas* woven into net to bind you. Do not die like a deer through sound, like a male-elephant through touch, like a moth through form, like a fish through taste and like a bee through smell. Each one of them is addicted to the gratification of only a single sense, but you desire to gratify all the five senses. You are entangled in the snare of desires, like the silk worm entangles itself in its own cocoon made out of its saliva."

51. "O Mind! Your lot is very miserable. You create differences and distinctions. Free yourself from all desires and you will be freed from bondage. Do not deceive yourself any longer and behave like a thief to plunder the jewel of *atma*. Go back to your original home. Stop your wandering in the thorny thicket of mundane desires. My union with you is momentary and temporary. Become wise and follow Me to that state of Eternal Bliss whence there is no return."

52. The individual soul (*jiva*) is like a bull. He is wandering aimlessly in the dire thicket of the world with its worldliness (*samsara*). He is tied by strong cords of desires, lashed by the whip actions (*karma*), bitten by the fleas of diseases, bruised by the constant oscillation to and

Superstition is the dethroned pretender to the crown of Reason.

fro, and is groaning under the heavy load of misery. He has fallen into the deep and dreadful abyss of countless births due to his dense ignorance.

53. Life rooted in ignorance is spent in useless worldly pursuits, selfish thoughts and vain gossiping. The body goes on decaying as a withered tree. Old age shows itself with its grey hairs, wrinkled skin and dirty cough. The rat of death is busy in gnawing at the knot of life. The worldly life flows muddy with passions, cravings, anxieties and transmigrations.

CHAITANYA UPANISHAD

(BY SRI JAGADAMBA, Bhopal)

“That which is awake in us while we sleep, shaping in dreams the objects of our desire—that indeed is pure, that is Brahman, and that verily is called the immortal.”

—*Kathopanishad*

PRAYER

To whom are we going to pray ?

He, who is Infinite Silence. The Lord of Mystic Silence. Who encloses the noises of this world and the others.

What are we to pray ?

Pray Him to silence all illusory noises.

Pray Him to make you a clean and empty vessel so that He, the Lord of Silence, may descend in you with all His grandeur.

Who are We ?

Silence in a state of Self-assertion.

Man lacks integration or clarity within himself. This is clear when the following facts are observed :

Superstition is the high priest of the temple of Ignorance.

1ST JANUARY 1960

155

Man lives three states of Existence. In the hours which he designates as waking, he is engaged in various pursuits; passionate striving towards wealth, sex and progeny and towards power, material and spiritual. His subconscious experiences in the second state of existence (state of Dream Sleep) often go against his conscious strivings. A man who reads and hears about God, and engages himself in the various practices to find God during his waking hours often finds to his astonishment that during the Dream Sleep he is engaged in the deeds which stand in opposition to his conscious occupations. A man who preaches that Reality is pure consciousness himself falls to Un-Consciousness during Dream-less-sleep.

Thus the 'I' which one uses is composite 'I';

I —Waking,

I —Dreaming,

I —Sleeping, and all these states appear to exist independent of each other.

Thus vain are our proclamations of wisdom, if we are ignorant of these three sheaths.

Vain are our various practices and pursuits, if we are still enslaved within these three cages.

Vain is our proclamation of purity if our experiences in these three states remain quite opposing to each other. Individual tosses like a shuttlecock within these three orbits. Seers challenge: 'How can an individual who is split within himself know anything outside him?' Seers call this-ignorance of the nature and origin of these three states as *Ajnana* which does not mean ignorance of scriptures, sciences and arts. The latter simply amplify our conscious existence; they never impart understanding of these three barriers. The understanding of these three is called as *Viveka* and not that of words. It is this *Viveka* which is liberating. Besides the above three states, there is a fourth. Seers call the entrance in the fourth, as liberation and realization, because this 'state' never ends like the three former states. Hence

Superstition is the nightmare caused by swallowing crude creeds.

they call that man as Jivan Mukta who enters the fourth state because he alone transcends Death or phenomenon which ends.

The path to the fourth state is two fold. The initial phase consists in the mental reflection of the nature of various pursuits and seekings. This they call as Vicharana, which is selfborne but gets progressively intensified by the efforts of the individual. Deep analysis and direct verification are the instruments which keep this functioning. Vicharana cannot be cultivated, it arises on its own accord. What is the nature of that effort which intensifies this? It is the alertness on the part of the seeker to utilize every situation in this quest. Scriptures—Books—Individuals—all of them make this Vicharana more convergent. Such an alert-seeker neither rejects nor accepts the various thoughts but lovingly preserves them and reflects them not once but repeatedly in the light of his own intellect because he is rightly aware of the fact that his intellect is in a state of flux. What he thinks today he may not think tomorrow; in such a situation there are no absolute standards of judgement.

The way of Vicharana is that of unification i.e. reducing a set of explanations to a general all embracing simpler explanation. Seers suggest that Ultimate is the simplest. The Vicharana ends, because anything other than the real ends. At the end it gives as its fruit the great unshakable conviction: 'That Kingdom of Ananda or Self is not external to me and that it cannot be reached at, because it is already there. It is to be exposed in its entirety.' Seers call this as *Shradhā* which is not belief in any individual or any uttering or any book. With this is initiated the second phase.

All the forces which lead or project outward are then drawn within. Individual becomes more and more passive but there is great internal activity. The nature of this activity is the same alertness but it is more akin to Self-observation and less to reflection. Seers call this moment to moment alertness, the nearest indication of which is given by

Superstition is the only religion of which base souls are capable.

1ST JANUARY 1960

157

the word observation which is without judgement as '*Yogic Karma*' because it unites superficialities with the Reality. The nature of this can also be suggested as '*I-Not-This*'. Individual in its entirety tends to be left all alone, to dive deeply in that whose nature is Silence. However he may still be disturbed by the various seekings which he now observes in their entirety, a vision which was not possible previously, because then the individual was occupied to see them fulfilled.

He grows in '*I-Not-This*'! Seers call this as '*Sannyas* or renunciation' which is not the rejection of external situation or possession. The growth in *Sannyas* is growth in *Jnana*.

The alertness enters the Dream-sleep. There too it is '*I-Not-This*'. The continuity of Dream-sleep is for the first time broken at intervals with intervening realization of '*I-Not-This*'. First of all the ill seekings within a dream creation are negated, then the dream-sleep in its entirety is negated. The '*This*' then ceases to exist and '*I*' remains. This '*I*' is '*That*'. Seers call this as *Chaitanya* or Pure Consciousness or the Fourth in relation to the three. All bounds are then broken. Then One stands in One with None. He is the Master, who transcends All, yet contains All. He is the Immortal. *Satya-nistha*, to whom this upanishad was spoken, was still not satisfied. He asked: "Thou sayest, O Holy One, that by *Vicharana* alone one attains *That*. But this process sounds too abstract. What to think and how to think and whether there is an end of thinking, these are questions disturbing me. I met so many good souls who preached different ways which were easy to understand and easy to follow. Some of them told me that by repetition of some sacred Syllable, *Chaitanya* is attained. Some rejected these and suggested to hear the various subtle sounds within and perceive various subtle *Lokas* within. Some preached to control breath. Hearing all this I am deluded. Tell me, O Noble One, which of them is right."

At this the Sage replied: "Nothing should be greater than Truth. If Truth is borne out of Mind or Imagi-

Superstition is the plague spot of the human mind.

nation it no longer remains as Truth, whatever magnificence may then be attached to it. It is the mind alone one hears, one sees and one feels. The one who hears, sees and feels remains behind the veil. So long as one is guided by mind, he is disturbed and thus remains in the Bondage, The Truth cannot be mind merely. In Truth there can be no dependence. Independent nature of Truth makes it ever Blissful, Ever-One and Ever-New. Awakening to Truth is the end of all phenomena. To realize Truth it is absolutely necessary to unite all the seemingly isolate layers. By repetition or by hearing various sounds or by seeing various dreams within one simply magnifies his conscious or sub-conscious existence. He continues to exist in triple cleavage or double cleavage. In the latter condition the sub-conscious manifests things to which you are most attached. Thus if you are very much attached to a holy syllable, in dreams you will simply manifest that syllable. Sub-conscious will create the Holiness of that syllable. Hence it is said by the wise that true devotees of any deity goes to corresponding Loka of that deity. Wise reject these Lokas on the same ground by which they reject this Loka. All these Lokas are points in the vast expanse of Truth, they are finite like this. Seekers of Immortality always desire to attain That which is beyond ideation or from which ideation emerges. But do you think that that which is beyond idea can be attained by idea? Keeping this fundamental in view sages declare that only when an individual ceases to be influenced by ideation, he becomes That. Thus goes the ancient saying that aspirant may move to the Truth through a lengthy and risky path-way or he may establish Himself in Truth whenever he likes, because Truth is here, there and everywhere. The fact remains and shall ever remain that so long the individual takes objectivity as Truth, he would remain in mortal cycles. All the different ways meet and merge sooner or later in the Divine stream of Vicharana."

Satya-nistha hearing these words of wisdom retired to solitude to reflect and meditate on them. This is the Upanishad. This puts in a nutshell the ancient wisdom of the

Superstition is the vice of fertile minds.

1ST JANUARY 1960

159

Seers born on this land known in all the quarters as Bharat-varsha. It shines on its own accord. It stands in opposition to none. It tells the relative. It tells the Absolute. Whosoever will reflect this shall learn the final secret.

Om Shanti, Shanti, Shanti!

MIDNIGHT TALKS WITH THE MAHARSHI

(BY MAHARSHI SRI SHUDDHANANDA BHARATIAR)

8. Mukti Sadhan

Maharshi first explained the third stanza which is the pivot of the whole:

1. इश्वरार्पितं नेच्छयाकृतम् ।
चित्तशोधकं मुक्तिसाधकम् ॥

The first step to conquer desire is to consecrate our love and deeds to the great SIRE, the Almighty Divine of infinite grace. I and mine must be off - "Thee and Thine" must be there. Each act of life must be an offering to God. The fruit of action is for Him. Yours is to do and leave the result to Him. This is what Sri Krishna meant when he said "Do my acts; obey my will; consecrate act and fruit to me. Surrender unto me your all without any reserve". This is what the Isopanishad means where it says "Act and live, Renounce and Act".

This consecrated, disinterested action will purify the being and lead one to liberation. Impulse to act is ingrained in man. That impulse must have a God-ward élan.

2. कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किंपरं कर्म तज्जडम् ॥

Karma or Action is inert; It is not the Master; It can't move without an agent, an actor. Every Karma bears fruit; this is the Divine Will. He is the Master of work and fruit; Karma is any action by thought, word or deed, or any exercise of the Will-power. Every act leaves a result good

Suspicion is the poison of true friendship.

or bad. Its effect influences life and its transmigration to subsequent births. The doctrine of Karma is indelible. But Karma is not its own creator. It is not God. It is ruled by the Divine dispensation. Karma is not self-sufficient. Gita ordains action as a Yajna or sacrifice to the Divine Will. Action done as an offering to the Divine with the spirit of surrender and non-attachment does not stain the doer. God and surrender of the Instrument of action are important here. God is the Master and His the act and the fruit.

3. कृति महोदधौ पतनकारणम्।

फलमशाश्वतं गतिनिरोधनम् ॥

But Karma cannot save you or free you. Its result is evanescent. It will pass away. Indulgence in Karma will block the path to liberation. It will throw you into the ocean of Karma again and entail in a craving for the insatiable, momentary pleasure. Pleasure brings pain too. Actions done for sensual pleasure will betray the doer into the wilderness of bondage and multiply the seeds of desire that shall sprout into Karmic bondage by dint of vasanas or samskarams, impulses, and instinctive habits. So off with Karmas that bind you. A yogi must act the Divine Will and that to fulfil in him the Divine Will. All that he is has and does must be a 'sacrifice' to the Divine. Yours is, to do such acts as promote concentration, introspection meditation; self-reflection and attainment of selfless and peace. Hence see that each act leads you towards the bliss of God-realization. What is that action?

4. कायवाङ्मनः कार्यमुत्तमम्।

पूजनं जपश्चिन्तनं क्रमात् ॥

Puja, Japa and Dhyana, (self-reflection) in order, are the virtuous acts of a Yogin. They are done by body, voice and mind. They excel each other in effect. Pooja is worship by rituals and ceremonials physically. Japa is worship by word, repetition of God's name or a particular mantra or formula. Chintanam or Dhyana is mental worship.

Suspicion is the virtue of a coward.

11ST JANUARY 1960

161

Which is the best worship?

5. जगत इशधी युक्तसेवनम् ।

अष्टमूर्तिमृदेवपूजनम् ॥

Worship of the Universal Divine in all is the best worship. God manifests in eight forms of cosmic expressions, ether, air, fire, water, earth, sun, moon and individual souls-jivas. Jiva is a manifestation of Siva and so are the five elements, sun and moon which cause days and nights.

Universe is a form of God. The elements sun, moon and life that sustain the universe of becomings and beings are also forms of God. They can be adored as such. While contemplating over them the mind must go to God the omnipotent and omnipresent creator of all. Form-worships must remind the unique ONE who is beyond forms and names. The limitless Power, the Pure Almighty grace must be felt in limited forms in Nature. The Sky is God's form, says the Upanishad. How to worship that?

6. उत्तमस्तवा दुश्चमन्दतः ।

चित्तजं जप ध्यानमुत्तमम् ॥

Silent Meditation is the best form of worship. But there are graded Sadhanas leading to meditation. First is Nama Japam or the repetition of God's name or a mantra or a canticle aloud. This is better than praise and prayer. The next step is muttering of the mantra inaudibly in a faint whisper. Then is repetition in silence and then at last mental repetition or Meditation. All spoken words are imperfect. Much noising of prayers and praises distract the mind and waste energy. Elaborate psalms and songs must slowly sink into meditative silence. Mantra is a mean to concentration; meditation is the means to realisation. So raise the voice, send the heart's prayer and then slowly hush up all words into the peace of silent meditation. How should meditation proceed?

7. अज्यधारया स्रोतसात्मम् ।

सरल चिन्तनं विरलतः परम् ॥

Sympathy is the key that fits the lock of any Heart.

Meditation must be kept on like a flow of oil or a living stream unbroken or undisturbed by mental impressions, vasanās or sankalpas. Which is the best attitude of meditation?

8. भेदभावनात् सोऽहमित्यसौ ।

भावनाभिदा पावनीमता ॥

Soham (He is I) is the sublime attitude. This is better than the attitude which regards God as separate or different from the I, the inner SPIRIT.

Soham (He's I) is a powerful formula of Advaita uniting the first Person with the third person He or Brahman. This Soham is reversed sometimes as Hamsa (I and He) by devotees. The attitude I am not He or He is not I, I am limited and He is unlimited is the dualistic attitude which adores God in a personal form. This is not contrary to truth. This is a stepping stone to higher realisation of the Self in the supreme and the supreme in the self. Better is the attitude, Soham, He's I. This is Para Bhakti—Devotion to the Supreme. What is the nature of this devotion?

9. भावसून्यसद्भावसुस्थितिः ।

भावना भलात् भक्तिरुत्तमा ॥

Brahman is thought or conceptions. Where God is conceived as a form then arise the three-entities of object, subject and thought-process. The sight, seer and seen, the thought, thinker and the object of the thought. This thought current must cease. You must take firm stand in the unique ONE in the heart, your Reality. Intense devotion to this is Supreme devotion.

Firmly establish yourself in Self-consciousness. Be that. Live in tune with the Infinite. That is supreme devotion and knowledge. The height of love is Wisdom. The next verse brings out clearly this unity of Bhakti and Jnana, love and wisdom.

10. हृस्थले मनः स्वस्ता क्रिया ।

भक्तियोगबोधाश्च निश्चितम् ॥

Sympathy is the solace of the poor.

1ST JANUARY 1960

163

Heart is the core of our being. It is the home of God-self. Let the mind be absorbed in the peace of the heart. Be there calm and tranquil. That is true Bhakti, and that is real wisdom. That is the sure goal of teachings of all masters. Calm, silent, dynamic, self-absorbed, awareness is the best form of Yoga—Bhakti Yoga or Jnana Yoga. This is the central principle of Vichara marga of the Maharshi. He revealed many practical truths here in explaining the term UDITTA IDATIL ODUNGAL. (Absorption of the mind into its source.)

9. Essence of Wisdom

In every man's life, there comes a time when a want-wit grievance possesses him. The pleasures of wealth and home, the laurels of valour and fame do not please him. He seeks for something deeper and higher than the evanescent glories of the humdrum tenor of name-fame-boom! He introspects into his deeper personality. At first he closes his eyes to the external world and seeks a Truth glimmering in the glass of inner mysteries. He demands himself who am I, whence am I and what am I? Why should I live in this limited body suffering the slings and arrows of obdurate fate? He pauses for a response. Shankara to Socrates, Rama to Ramana, the same queries passed through the reflections of thinkers and the same answer crossed their way. The distinct answer was KNOW THYSELF. To the great Vedic Scholar Kavya Kanta Ganapathy Sastriji, this was not enough.

I had once a long discussion with him in my cave. Sri Sastrigal brought for me a deer skin used by him for a long time. He was a Mantra Siddha. Namah-Sivaya, the well known Mantra of five letters was his pet mantra which he did for years. In virtue of this Mantra-Yoga he found the real Master in Ramana. I gathered intellectually the I-sm of Ramana. He knew already that he was not the body nor the mind but the Atman which is the I in the heart's cave. But his intellect was reflection over and above the individual freedom to the Freedom of his nation and the

Sympathy is the strongest cord which binds friend to friend.

property of his country. I was just redeemed from the press and platform fame of national service. The nostalgia was yet in me brooding over the days when I was a soldier of national freedom in the ranks of Tilak and Gandhiji. Ganapathi Sastri and myself stuck upon a constructive programme to liberate India from the foreign yoke. The theme and plan were found in a chapter in my Bharata Shakti which was read before Bhagavan. The plan was this. We two were to do tapasya at the feet of the Maharshi in a solitary cave and receive his divine Power. With that Power like Ramdas we were to create a number of Shivajis and rouse the country to action just as Guru Gobind did in the fort of Anand. We were to perform a big Yagna, Sacrifice with Vedic Mantras. By this we were to awaken the latent flames of soulforce and then go forward to rouse the masses. Japam, Bhajan, meditation and constructive work formed the first part of our programme . . . etc. etc. Maharshi heard these plans quietly and kept quiet.

Sastry: Why are you keeping quiet? We are up for a great action that shall do good to millions.

Maharshi: We? Action? Who is the actor? Is it ego or God?

Sastry: This who and I have been repeated daily. We want today a tangible action that shall liberate our India. No Yoga can succeed in a fettered nation. Liberation is the need of the hour and action towards that. What do you say?

Ramana kept tight silence and Sastry was growing impatient.

Just then the proof of Upadesa Sara came and Sastry was asked to correct it. I also saw through the printed pages and ejaculated that here is Bhagavan's answer for our eager enquiries and impatient expectations.

कर्तुराज्ञया प्राप्यते फलम् । कर्म किंपरं कर्म तज्जडम् ॥

कृति महोदधौ पतनकारणम् । फलमशाश्वतं गतिनिरोधनम् ॥

Sympathy is the sufferer's physician.

1ST JANUARY 1960

165

Karma is insentient, it bears fruit good or bad by the Divine Will. Karma is not the master. The result of Karma is evanescent; they pass away. The seeds of Karma sprout into pangs of birth and death. They stampede freedom. So rise above thy desire to act this way or that and get into the freedom of inner bliss....

Sastry felt the mystic way in which Bhagavan answered him. But he was not satisfied.

Sastry: Is national service a bondage? Gita says: Act for the unity and felicity of humanity. *Loka Sangraham eva api sampasyan kartum Arhasi*. Even God who has nothing to do or achieve acts all the time. Then who can be actionless? Impelled by Nature every one acts.

Maharshi: True. Men are impelled to action by Vasanas and Sankalpas. They are potentialities of action; seeds of desires. Gita says, act as Yoga Yukta free from attachment and desire. Your acts must lead you Godward. Action must be actuated by Love and surrender to God. Work done as worship purifies life. But this worship must lead you more and more inward—from image worship (Pooja) to Japa (Repetition of God-name) to meditation (Dhyan) and at last to self identification.

Sastry: This is all right in Yoga. Raja Yoga teaches the eight steps to self identification. Buddhism also teaches eight virtues leading to Samma Samadhi. But I want something concrete. What about the country and its freedom?

Maharshi sat erect, looked at me. His lotus eyes emitted sparks of wisdom. He was silent, serene, majestic—The whole atmosphere was bound with the spell of his vibrating Presence. Silence! Silence!

Ganapati Sastri bowed and went home.

I was about to ask: "If every one went into Samadhi sleep any foreigner can easily occupy this land. So who must be alert and wakeful and ready for action?"

Sympathy is the sweet cement of human society.

But mind was lost in silence. So I sat in speechless meditation. The Ashramites took their meals and went to sleep.

The calm midnight made me alert. Maharshi as usual knew what was passing within me. He said straight away: Many think Yoga and meditation as useless for the country. They think that running here and there, speaking to masses and doing constructive service alone are real service. These are not bad. They are good in their own level if done with a spirit of renunciation. But what is the object of national service?

I: Freedom.

Maharshi: What is freedom? What for? How far?

I: Freedom is liberation from bondage. Politically it is a liberty to live and achieve the object of life.

Maharshi: What is the object of life?

I: Unity and identity with the Inner-Spirit. It is Swarajya - Self-rule and Samrajya, mastery over the world forces.

Maharshi: Yes. Liberty is freedom from all bondages that bind you to maya. It is to find and be the Self—Read Stanza III of the Upadesa Saram.

I: I shall read the whole and let the Bhagavan explain me the intrinsic meaning of each line. I deem it the Gospel of Ramana.

Maharshi: Each night ten verses - go on.

Three glorious nights were spent in the thoughts of the thirty verses of the Upadesa Saram (Tamil and Sanskrit). Readers of the Call Divine will be pleased to know Ramana's heart in the verses. I noted Bhagavan's words in my diary. Ganapati Sastry also was pleased, pacified on seeing them.

Sympathy is the flower of practical life.

1ST JANUARY 1960

167

SAHAJA NISHTA

(BY SRI A. DEVARAJA MUDALIAR, B.A., B.L.)

A topic on which Bhagavan's teaching cannot be omitted is the state of Sahaja Nishta, in which, according to his followers, he was indubitably established. One can easily conceive of Nirvikalpa Samadhi, where one is so absorbed in the Self that all else is non-existent, where one awakes to the Self and dead to the world, where one stands rooted in the Absolute or transcendental plane alone. But how can one function both in the relative and the absolute plane at the same time? How can one, while seeing only the Self or Brahman and nothing else, live in the world and function outwardly as other men do? That is something that I at any rate cannot comprehend. So I asked Bhagavan about it. He agreed it is really impossible to explain and that only a Gnani can fully understand it, but by various illustrations he sought to impress on me how it is possible. One of these is the cinema. The child takes the pictures on the screen to be real, while the adult knows all the time they are only shadows on the screen. The adult need not be blind to the pictures, but he does not mistake them for reality, he knows they are only fleeting appearances sustained by the substratum of the screen.

Bhagavan has often said the Gnani sees only the Self and nothing else, in all that we see. This is also what is said in all our books. There come to my recollection two instances in which while not expounding the state of Sahaja Nishta, he spontaneously referred to his personal experience. He was telling us of some old devotee of his who arranged a tour for him to the several places all over India. Bhagavan declined to go for various reasons. When telling us about it, he remarked: "What is the use of my going anywhere? I cannot see anything". He clearly meant that wherever he goes, and whatever he is shown, he sees only the Self.

On another occasion, Mr. A. Bose's mother prepared various dishes at home, brought them to the dining hall:

Tact is inspiration in small things.

and served them at lunch to Bhagavan and his devotees. Bhagavan took a little of each on his leaf plate, mixed them all up, and very often he does and ate them. Asking me to translate he made the following comment: "Tell her not to take all this trouble hereafter, preparing so many dishes. All of you have many tastes but I have only one taste; your taste is in the many, mine is in the one. You have seen how I mix up everything together and eat it". I distinctly remember these two occasions and the remarks made by Bhagavan, and they were made spontaneously on the spur of the moment, in the context of the surrounding circumstances. It is clear that Bhagavan always was in that transcendental state called 'Turiya or the Fourth', beyond the three states of waking, dream and sleep.

At the same time, paradoxical as it may seem, taste and all other perceptions were as clearly developed in Bhagavan as in any of us. He would recognize the various ingredients in a dish as well as anybody, just as he had a keen eye for form and was very particular about accuracy in matters like book-binding. He was not vague, as these two examples might lead one to suppose, but keenly observant and meticulously accurate in everything he did. If this sounds like a contradiction it simply shows how hard it is for us to understand the state of Sahaja Nishta.

MŪKAM KAROTI WĀCHĀLAM

(BY SRI G. G. DESHKAR, Kelkarwadi, Wardha)

God makes a dumb man speak. The meaning of this truth is different from what is generally understood. All know that a dumb man cannot speak. His vocal organs are defective. He is suffering from defective vocal organs. Dumbness is a disease. It is almost incurable. In curing it very eminent doctors even are perfectly helpless. But God can cure it if He so wills. He is capable of performing this miracle. I do not know if anybody has seen such a miracle having taken place. Hearing is different from ex-

Tact is the eye of discrimination.

1ST JANUARY 1960

169

perienicing. The rare experience of such a miracle will be the proof of the popular meaning given to this truth. But the truth lies other way. The truth is that it is not a miracle of rare occurance but it occurs every minute—why, every second, and no one else but God is the cause of it.

Every man speaks because of God. Had there been no God, speech would have been impossible. Every action that a man or animal does is due to the power of God. Body is powerless. Spirit or God that animates the body is the power. The train does not move. Steam or electricity gives it power to move. God gives power to speak. We do not speak, we cannot if the power is taken away. We sometimes become unconscious and are unable to speak and when we regain consciousness we speak as usual. So it is the consciousness that gives us power to speak. Consciousness is God, the power, the light of God. Salunki te Kaisi Bole Manjulwani, Bolawita Dhani Vegalachi (साहुंकी ते कैसी बोले मंजुलवाणी बोनविता धनी वेगळाची. This portion of the Abhang by the famous poet Tukaram is an instance in point. Really the dumb man is not dumb as he is understood in many other ways. Language is a very complex thing and it takes many phases before it is a spoken language. It has its own evolutionary history. A story from the Kenopani-shad says that Fire could not burn nor wind could shake even an insignificant blade of grass when God took His power from them. They had become proud and thought they had won the War with Asuras by themselves and forgot the original power that made them do so. The power gave them a lesson. So the real meaning of this truth is that every man is dumb without the power of God and it is this power that gives him power to speak, why, to do every other thing. Why, every man is lame without this power and with this power behind his back he can scale even a very big mountain. It is the spirit that gives power. Body by itself is powerless, a miserable carcass. If this power is Known, everthing is Known. To Know this power is the man's mission.

Society is a strong solution of books.

I FIGHT

No God's heaven, no devil's hell
 Distract my human thought ;
 The Inner I is eternal ;
 For its freedom, I fight.

I courted not lady Fortune
 Nor bowed before Power ;
 With Thee, I seek to live in tune,
 O my Divine Lover !

With none did I divide my days
 Except Thy holy looks ;
 I never sped the common ways ;
 Within, I found my books.

My life flowed like a hill fountain,
 Singing a mystic song ;
 I watered Thy fields with its gain
 Until I heard Thy gong !

Thy ringing call I hear, O Sea
 I come ; work is finished ;
 I empty myself into Thee ;
 But I am replenished !

—*Yogi Shuddhananda Bharatiar.*

THE SYMBOL OF NATARAJA AND PHILOSOPHY OF RAMANA

(BY SRI T. R. RAJAGOPALAN, Sirpur - Kaghaznagar)

Nataraja means the Lord of the stage. The philosophers of all the ages perceive the world only as a stage, a puppet-show which presents the vision of life and activity through the power of the All-Pervading Atma or God, the Unseen Lord of the stage. His own dance in the 'Chidakasa' of our heart makes us dance and we are made to do it as an instrument.

Society is at once a school and a theatre.

1ST JANUARY 1960

171

Nataraja being identical with our Atma or Self is the Guru or teacher of the human mind, as all teaching really comes from inside, in the same way as growth of any plant is from within. Just as manure, water, etc. are simple helps to its growth, man has also to evolve spiritually from within assimilating of course the teachings from outside. Bhagavan Ramana gives us this push from outside to have Inner Opening and to reach the real 'I' in us.

Let us go into a little detail about what the Nataraja symbol represents. The little drum in one of the right hands is meant to express the idea that God or Guru holds the cause of all the world i. e. sound in his hand, in other words, all the world is in his hand, to be folded or unfolded at his own will. To the Gnani or wise man, the world exists only if he chooses and not otherwise. The deer on one side is the mind because the latter leaps and jumps from one thing to another wildly as that animal. The Atma is far beyond the reach of deer—like mind and so the deer is placed near the legs. Nataraja wears the skin of a tiger which He Himself slew. Ahankara or the skin of egoism is that tiger; it is beastly and ferocious and fiercely fights when attacked, but it is to be killed and Nataraja the Guru can kill it. On his head, he wears the Ganges i. e. Chit-Sakthi or wisdom which is most cooling and refreshing and the moon which represents the ethereal light and blissfulness of the Atma. One foot is planted over and crushes the giant Muyalaka i. e. Maha Maya, the endless illusion which is the cause of birth and death while the other foot is raised upward and represents the Turiya state which is beyond and above the three states of waking, dream and dreamless sleep and leaves behind the mind, Maya and world. The 2nd right hand representing the idea of peace indicates the blessed calmness which is the glorious privilege of wisdom. In one of the left hands, is held Agni (Fire) i. e. the Guru brings the Jyotis of the Atma itself to attest the Truth of His teaching. The idea is that the truth of the Guru's teaching can only be fully understood on practical realisation in one's own experience. The place of the

Society is the arena where character is informed and studied.

dance, the theatre is Thillaivanam i. e. the body (of the individual as well as of the cosmos) spoken of as Vanam or forest on account of the multitude of its components. The platform in that theatre is the cremation ground i. e. the place where all passions and names and forms that constitute the vision of the world have been burnt away leaving behind only pure consciousness devoid of attachment to anything outside and devoid of illusion.

Viewed from the above angles, the philosophy of Ramana will be simplified. The illusion of the world of names and forms should disappear from the mind and there should be no thought left there except the pure consciousness of Sat-Chit-Anandam, completely identifying ourselves with Nataraja dancing within us and merging in Him.

TRANSCENDENTALISM

(BY SRI J. NILAKANTAN, Bombay)

The spirit of religious harmony is an ideal, which is easily understood and subscribed to by the Indian mind, for the Indian, compared to other countries, has, traditionally, an instinctive reverence for all faiths. This attitude is very old, as old as the Vedas. From the dim ages of antiquity, it has ceaselessly flowed, through the long stretches of centuries; our Vedas, the Epics, and the mystical literature, varied and plenty, all do breathe the same spirit, so much so, that the very air of India is charged with sentiments such as "That which exists is One, but the sages call it by various names".

Time and again, sages and seers have appeared on the Indian soil, breathing the same sentiment and demonstrating its spirit in their individual lives. To the Indian, Truth presents itself in diverse ways, for diversity is necessary to suit diverse temperaments, and 'Unity in Diversity' is the oft-quoted maxim of Indian philosophers.

A very popular Sanskrit verse says: "Owing to their diversity in taste, people prefer different ways; but Thou

Society is the atmosphere of souls.

1ST JANUARY 1960

173

art the only goal for the salvation of mankind". This is the basic religious tendency and tradition in India.

"Religion", said Swami Vivekananda in an interview in Dedroit "is the acceptance of all existing creeds, seeing in them the same striving towards the same destination". There are different creeds, because there are different people. Religion recognises this difference, because of its beautiful underlying principle. All creeds accepted by all people, are but human endeavours to realise that infinity of Self.

VICHARA CHANDRODAYA

(Discoursed by SRI SWAMI SHANKARANANDA and
Translated by DR. W. RADHAKRISHNAYYA)

Enquiry into the Gross Body

This gross body, I cannot be. Why? I am seeing it. It is an object for my sight. I am the Seer. It is separate and I am separate.

The Five Great Elements

This Gross body is not mine. Why? It belongs to the five Great Elements. It is a product of the Pentamirus combination of the five Elements. It cannot be mine. Why? Look. These represents the Five Elements.

Every Element is divided into two halves. One half remains unchanged. The other half is further divided into four equal parts making each equal to $1/8$ of the original. Thus each is now found as five parts.

Pentamirus Division

With the unchanged half of each Element, $1/8$ part of each of the other four Elements are combined, thus making a size as whole as the original Element. But each now contains all the Elements but one only predominates.

Thus in this Pentamirus Combination, twentyfive factors are now manifested. How?

Society is the cradle and the realm of public opinion.

Five Fold Combination

Thus in this five fold combination twenty-five factors are manifested. How ?

The Products of the Five Fold Combination of Sky

Grief, Desire, Anger, (Love or) attachment, Fear.

Grief, is the principle quality of Space, a feeling of nothingness.

Desire is produced by the combination of Wind with Space.

Anger is produced by the combination of Fire with Space.

Attachment or love as is produced by the combination of Water with Space.

Fear is produced by the combination of Earth with Space.

I am not these Grief, Desire, Anger, Attachment or Fear. I am seeing them. I am the Seer. They are not mine, they belong to the various Elements noted as above. I should not claim these as mine.

The Products of the Five Fold Combination of Wind

Speed, Lengthening, Shaking, Moving, Contracting.

Speed, is the main quality of Wind.

Lengthening is produced by the combination of Space with Wind.

Shaking is produced by the combination of Fire with Wind.

Movement is produced by the combination of Water with Wind.

Contraction is produced by the combination of Earth with Wind.

Speed, Lengthening, Shaking, Moving, Contracting, I

Society is the crucible of ideas.

1ST JANUARY 1960

175

I am not. I am seeing these. I am the Seer. They are objects for my observation.

They are not mine. They belong to the Elements noted above.

The Products of the Five Fold Combination of Fire

Hunger, Sleep, Thirst, Lustre, Laziness.

Hunger is the main quality of Fire.

Sleep is produced by the combination of Space with Fire.

Thirst is produced by the combination of Wind with Fire.

Lustre is produced by the combination of Water with Fire.

Laziness is produced by the combination of Earth with Fire.

Hunger, Sleep, Thirst, Lustre and Laziness, I am not. These are objects I am able to see. They are not mine. They belong to the Elements noted above.

The Products of the Five Fold Combination of Water

Saliva, Sweat, Urine, Semen, Blood.

Saliva is produced by the combination of Space with Water.

Sweat is produced by the combination of Wind with Water.

Urine is produced by the combination of Fire with Water.

Semen is the main quality of Water.

Blood is produced by the combination of Earth with Water.

Saliva, Sweat Urine, Semen, and Blood, I am not. These are objects I am able to see. These do not belong to me. They are products of the Elements.

Society is the spur and the crown of ambition.

The Products of the Five Fold Combination of Earth.

Hair, Skin, Blood vessels, Flesh and Bones.

Hair is produced by the combination of Space with Earth.

Skin is produced by the combination of Wind with Earth.

Blood vessels are produced by the combination of Fire with Earth.

Flesh is produced by the combination of Water with Earth.

Bones are the main products of earth.

Hair, Skin, Blood vessels, Flesh, and Bones, I am not. I am able to see them. They are objects for my perception.

They are not mine. They belong to the five Elements. They cannot be mine.

I am not these. They are not mine. I am the Seer. Witness.

These twenty five factors, together constitute the Gross body of Man in the shape of hands, legs, and other sense organs and organs of action. In these organs, the *indrias* manifest and function. Such a gross body cannot be Atma. As the Seer of a pot is separate from a pot, the Seer of the body is separate from the body. The body is *Jada*, inert. Atma is *Chaitanya*. The body is changing. Atma is changeless. The body is product of creation. Atma is not subject to any action. The body is full of dirt. Atma is Pure. So the body is not Atma. I am the Seer. Witness I am. I am not the body. The body is not mine. It belongs to the five elements. I am only a dweller, a tenant paying rent in various forms.

The food that man eats, gets digested and the subtle portion of it forms the mind, the medium portion of it becomes

Society is the tribunal which unmasks pretension and stamps real merit.

1ST JANUARY 1960

177

the flesh of the body, and the gross portion of it comes out as excreta. In the same manner, water that he drinks, gets digested and the subtle portion of it becomes the prana, the medium portion of it becomes blood, and the gross portion comes out as urine. The food which eventually becomes the excreta and urine cannot be the Atma. Even so the gross body which is the product of the food eaten cannot be the Atma. The source of this body is food. The food eaten gets digested, remains for a time as the body and in the end falls out as excreta and urine. These products appear as food in the beginning, and as excreta in the end. Then, that which appears as body for a time in the middle can be only food and not Atma. The food which in the beginning was not Atma, when digested is by delusion considered to be Atma. In the end it becomes only excreta. The excreta that has come out of the body once is considered as offensive and disliked by the man who has brought it out. Others also hate it. In the same way a discerning man, knowing this body to be only a product of food and not the Atma, should leave off his superiority complex for the body and must not get angry or elated on others abusing or praising his body.

Man by his thought that "I am the body" or "the body is mine" suffers to carry the weight of seven devils on his head.

The seven Devil-loads are, 1. Attachment to Name, 2. Caste, 3. Status in life (Ashrama), 4. Colour (Varna), 5. Relationship (Sambandha), 6. Size (Parinama), 7. Birth and Death (Janana marana).

1. *Nama-adhyasa*. To think that all the praise and blame offered to the name are mine. Atma has no name. When man was born there was no name. It was created in the middle for convenience. The body does not feel any praise or blame. Praise and blame do not reach the realm of the Atma. Therefore I am not the name. It is not mine. This feeling must get deeply inseparable.

2. *Caste* belongs to the gross body, by sequence of

Society is the true sphere of human virtue.

birth. The subtle body and the casual body and Atma do not possess any caste. The gross body was not there before, it is now present and it will disappear in the future. Caste is for the convenience of the working of the gross body. In sleep there is no caste. In the state of Real Knowledge there is not caste. Clinging to it is a great obstruction for Atma-Gnana. I am not caste not is it mine.

3. *Ashrama* is for the convenience of work or karma, Brahmacharya for acquiring knowledge, Grihastha for protection of the family. Sanyasa for the protection of the whole world. (Visvam). From individuality to universality. The feeling of it is an obstruction for real knowledge. I am not ashrama nor is it mine. (Adveshta sarva bhootanam.)

4. *Varna*. White, yellow, brown, black, colours of the skin, I am not.

5. *Sambandha*. Father and son, husband and wife, Guru sishya, these are deha sambandha, un-atma sambandha. (Asango ayam purushaha.)

(body) Sambandha are of three kinds.

Samyoga sambandha—The tree with a crow on, shows main body and limbs. Atma has no body or limbs.

Samavaya sambandha. Kind man, dutiful son, shows qualities. Atma has no qualities.

Thadhatmya sambandha, to transfer the qualities of unatma, jada, objects on Atmas.

Atma is Sath, Chit, Anand, Non-dual. He is ever present, not affected by the three time concepts (past, present, future) unaltered, Self luminous, merciful without reason, love by nature. Omnipresent. That which is not Atma is Jada, asath, pain, multiple. That which has no knowledge of itself or of others is Jada. To impose the qualities of Jada objects on Atma is delusion. To think that Atma has any connections is an obstruction for Real knowledge. I am not this sambandha. The guru that thinks that is dying cannot be guru. The sishya that cries for him (the dying guru) cannot be sishya. The proximity to Atma is eternal.

Domestic society is the cradle of sensibility.

1ST JANUARY 1960

179

6. *Parimana: Size:* short, tall, hunch-back, blind, deaf all belong to body.

7. *Birth and death:* There is the fear of death. Atma has no birth or death. Life in the womb, birth, growth, adulthood, decay and death are for the body, (six changes). I am the seer of all these changes. I am not these nor are these mine.

The Subtle Body

This is otherwise called Linga Deha, or Poorvashtakam. Gross body is that which is visible to the senses. Subtle body is that which is not visible to the senses. Its existence is inferred by reason, and effect. The organs of the gross body do not function. They are made to function by the subtle body. Liberation is possible only through the subtle body, i.e. Self Realisation.

The Subtle body consists of the combination of 17 factors. The five organs of perception, five organs of action, five pranas, mind and intellect (budhi) total 17.

Where from and whereof are these 17 factors? What are they? To use them without knowing them is ignorance and cause of bondage. To know them and use them is knowledge and liberation. If we are able to know our Subtle body, then it is easily deduced that I cannot be that. I am knowing that. I am the seer, it is the seen. It is not mine as well. I can come to this conclusion easily.

Who is the Creator of this world of names and forms. We can deduce the cause by the effect. Lord is the creator of this Samsar (world). He is called Paramathma. With intention of creating a field for the enjoyment of the Karma-Phala of all the several Souls, He Himself manifested in the various several forms. First He created a thought in Himself. The thought: Anirvachaneeya-Maya Shakti, the inexplicable Thought Force became His companion or Partner. Out of this Pair, a son was born, the Mind. The son is always attached to the mother. His look

Society is the seminary of social affections.

is always towards the Samsar-World. He was married to two wives 1. Pravriti (Pleasure) 2. Nivriti (Progress) Pravriti brought forth children, the Kourvas. Nivriti brought forth children, the Pandavas. Between these two, there is a perpetual State of war. The great war, the Bharatha Yudha, Samsara Yudha. Life's struggle.

So by the Anirvachaneeya Maya sakthi, the world was created. This is called Prakrithi. Prakrithi is of three qualities.

1. Sudha Satwa pradhana Maya—The Lord is reflected as Iswara in this.
2. Malina satwa Maya—The Lord is reflected in this as Jeeva, limited, in form and in knowledge.
3. Karma pradhana Maya. The Lord looked at this and this acquired force and became the five Elements.

The five Elements have three qualities common to all, Satwa, Rajas, and Thamas. The bright half portion of the Satwa Gunas of all the five elements became the Antah-Karana. (inner equipment). This Antahkarana watches the activities of the other halves of the Satwa Gunas which form the five sense organs or the Gnanendrias.

The sense organ out of Space is Hearing, the Antahkarana is watching the hearing and non-hearing, loud, feeble, pleasant, horrible.

The sense organ out of Wind is Touch, the Antahkarana is watching the touch, no touch, soft, hard, sharp, hot or cold.

The sense organ out of Fire is form. The Antahkarana is watching the form, no form, short, long, beautiful, ugly, colour or no colour.

The sense organ out of Water is Taste. The Antahkarana is watching taste or no taste, sweet, salt, sour, acid, pungent, astringent.

The sense organ out of Earth is smell. The Antah-

Solitude is as a general balm to the mind.

-1ST JANUARY 1960

181

Karana is watching smell or no smell, pleasant or repugnant.

Thus the five sense organs have the Satwa guna of the five Elements.

Out of the Rajo Guna of the five individual Elements the five organs of action are created.

Out of Space the organ of speech functions.

Out of Wind the organ of giving and taking, the hand functions.

Out of Fire, the organ of approach, the legs function.

Out of Water the organ of enjoyment, the sexual organs function.

Out of Earth the organ of Excretion function.

From and out of the combined force or sakthi of all the five Elements' Rajo Guna, was created the five Pranas, 1. Prana, 2. Apana, 3. Samana, 4. Udana, 5. Vyana.

Prana seated at the Heart, functions in breathing in and out.

Apana seated at excretory organs functions in excretion.

Samana seated at the Navel functions in even distribution of food.

Udana seated at the neck functions in the supply of food, outgoing thought and exit of Jeeva.

Vyana seated all over the body functions in every activity of the body.

The Antah-Karana is so called because it is the inner organ, it consists of the Mind and Budhi.

The mind is endowed with five functions.

1. To create thought and obliterate it.

2. To doubt.

3. To think.

4. Six evil traits, kama, krodha, lobha, moha, mada, matsarya.

Solitude is the audience Chamber of God.

5. **Idam Akara vrithi.** To gain the form of that which was perceived.

The function of Budhi is to determine. To observe the dream, dream-like activities happening in life.

What is the net benefit of this kind of enquiry ?

The benefit is immense. I am not these. They are not mine. These are tools in the fulfilment of karma, activity.

The sense of hearing, non-hearing, touch, and no touch, form, or no form, taste or no taste, smell or no smell, are visible to me. They are objects. I am the seer. They are not mine too.

The organ of speech, or no speech, hand, giving or receiving, approach, walking or no walking, enjoyment or no enjoyment, excretion or no excretion, these are visible to me. They are objects. I am the Seer. I am not they. Nor are they Mine.

The Prana,—all the five—They are Jada or inert. In sleep, even though Prana is present, it is without discrimination. Cannot perceive any thing. In sleep all the nine out-lets of the body are unprotected and open. The bird called Prana does not make any effort to get out or fly out of this cage in which it is caught since birth. It is surely jada or inert. It is bound only by the power of the Soul. In deep sleep You are there without the help of the Prana. You do not know, or care to know, if there is Prana during deep sleep. But You know that You are present. In all the three states, You are present in Your Blissful state. In deep sleep, You are present without the association of Prana, but that Prana cannot exist without You, even for a second. So I am not this Prana. It is not mine. Chid is, to be brooding over something. Ahankara is to presume that I am one of the apparent things of the body. I am able to know if the mind is present or absent. Without the mind I am able to have sound sleep. If the mind were present, I can never have deep sleep.

I am not the Budhi. Budhi is absent in deep sleep.

Solitude is the home of the strong.

1ST JANUARY 1960

183

The destruction of the subtle body is complete if I get the definite experienced knowledge that I am only a witness. Without me it does not shine. I am the witness, Seer, the One that makes it shine.

The Gross body is a drama stage. On it during the waking and dream states, the actor called Budhi dances. It is helped by the ten indrias, as drummers and songsters. The drama is presided over by the King-Jeeva or Soul. The minister-Mind, servants called the five Pranas, and the objects of the world, are the audience. They are appreciating the drama. There is a big stage light. It is shining by its own light and making the drama shine in its light. When the whole drama is ended and when the President and audience and the actors have all cleared out, even then this big light is shining and noting that there are none there to look at its brightness. That is the Witness or Atman.

Waking state is that in which the Indrias and the Antahkarana are active.

Dream state is that in which the Indrias do not function but only the antahkarana is functioning.

Deep sleep state is that in which both the Indrias and the Antahkarana cease to function.

Atman is giving light to all these three states. That Atman I Am.

Causal Body

This is ignorance of Self. It is the cause for the gross and subtle bodies and so it is called Causal body. It is destroyed by Knowledge and so it is called body. We are able to know this ignorance. It is an object. So I am not this. Nor is it mine. It is the cause for the world of activity. It is not mine.

I am the Witness for all the three bodies.

Om Tat Sath

Solitude is the mother of Thought.

TEACHINGS OF RAMATIRTHA

(EDITED BY SRI SWAMI RAJESWARANANDA)

99. Certainly, the education of the benefactors of mankind consisted in unconsciously approaching that Real Self by which alone all that is unheard-of is heard, all unknown is known, all unthought-of is thought. Light shines out through one when his mind is *concentrated*, that is, when a man loses his little self, when his body, mind, etc., disappear to him as it were and a state is reached where the world, the ego, and every thing is merged in the great Unknowable; it is then and then alone that truths descend in showers, discoveries crop up, knowledge begins to flow, and the secrets of Nature are unfolded. Thus all truths, discoveries, inventions, designs, theories and the like are the natural outcome of a kind of transcendental *yoga* or *religion*.

100. After a problem is solved or discovery made, the apparent 'I' wants to get the credit for it, but this copyrighting or patenting 'I' so long as it was making its existence felt, no discovery could be made; it was only when the 'I' renounced itself and the idea of religion was realised as success and knowledge began to well out.

101. The very word *ecstasy* (*e*, out and *sto*, to stand) shows that happiness, no matter under what conditions or circumstances experienced is nothing different from standing, so to say, outside the body, mind and world. Referring to one's own experience any person can see the oneness of happiness with *freedom*, though temporary, from all duality. The longed for object and the wooing subject welding into one constitute joy. Thus manifestly the very nature of happiness is *religion*. All the noble and desirable ends of life are reached only when the intellect and along with it the whole of objective world melt into the Unknowable Beyond.

102. Sensuous pleasures are in their essence strictly speaking *religion*, but the mode of realizing *religion*, involves

Solitude is the nurse of Woe.

1ST JANUARY 1960

185

in them, may be compared to getting a peep into the Darbar through the granting of a dirty gutter. They resemble a flash of lightning which though identical in its nature with broad daylight, does far more harm than good. Or, more appropriately, they are the stealing of fire from heaven like Prometheus.

103. By glorifying your present state, whatever it be—exalting the Now-will God-Consciousness dawn spontaneously on you and not by running after any Self-Realization, as if it were somewhere away. A child in being true to his own childish plays and appetites does outgrow childhood and achieve maturity and not by aping the ways of grown up boys.

104. All attempts of Philosophy or Science to pry into the Ineffable have failed helplessly. Time, space and causality, contemplated either from the subjective or objective point of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force, or Energy presents insurmountable difficulties to the enquiring mind. Atomic theory is beset with contradictions, Boscovich's theory of Centres of Force, in the long run, fares no better. All the dogmatic theologies of the world have more or less of superstition stamped on their face. One system of philosophy explodes the other, the later in its turn spares no pains to return the compliment. From this it is apparent that the interior of Nature will for ever remain a mystery to the mind and that it is not given to human intellect to sound the depths of cosmos.

105. Then, should we give up all search into the Underlying Absolute, as a forlorn hope? Despair not, say the Upanishads. This ingrained question must necessarily find its solution. The question itself being included in the *anirvachaniya maya* (insoluble riddle of the whole world) forms a part of the indescribable mystery it wants to unravel. As an eagle cannot outsoar the atmosphere in which he floats, so thoughts cannot transcend the sphere of limitation. So long as the questioner and the objects questioned about

Solitude is the nurse of Enthusiasm.

remain, the prison walls of *maya* are there, and there can be no rising above the appearances. The goal may be reached by special culture, and when reached must dissolve altogether the question as well as the answer. Vedanta aims at this goal independently of the enslaving process connected with ordinary pleasures, ecstacy, love, and the like. Being lost in such vision one is the Brahman itself, unknowable to the mind or intellect.

106. Whenever any promising movement is undertaken, the party spirit in India calls forth the attention of the public to the dark side of the leader's character. Thus every flower is nipped in the bud. It is queer logic, indeed, on falling down from the ass to fall foul with the ass driver. Each party concentrates its attention on the faults of its neighbour. Thus there can be no union.

107. What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police and pry into the private behaviour of a man whose public behaviour is a help to the country? His private conduct is a question between him and God. What are we to interfere? The energy we waste in judging others is just what is needed to make us live upto our own ideals.

108. We do not give up a rose for its thorns. Shall we reject a beautiful picture because the painter was ugly? Shall we cast aside Inductive Logic because Sir Francis Bacon took bribes? Shall we reject a beautiful lotus because it grows in a dirty pond? In this 20th century, it is high time for us to wake up to a sense of discrimination (*viveka*) and not mix up personalities with preachings.

109. Let us not waste away our life in trying to eclipse the Sun of True self in the duststorm of petty little kitchen superstitions, working thereby the spiritual as well as physical degradation. Sad indeed is the kitchen religion which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup. Pry, do look below the tattered and torn caste-clothes. What are you? Infinite and Immaculate

Solitude is the school of Genius.

1ST JANUARY 1960

187

Immortal Self of all is your Self. It is the ignoring of this inner Equality in reality that creates all the apparent mischief in the world.

110. Fighting with darkness will never remove it. In a dark room, if we are throwing stones in all directions, striking with the cudgel, right and left, breaking down the panes, knocking over the table, upsetting the ink-stand, and cursing and denouncing all the time, will it remove the darkness? Bring the light in, and darkness never was. So the negative criticising, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving, encouraging attitude.

111. It is said that Akbar drew a line and asked his wise man Birbal to shorten the line without cutting or erasing it from any side. The latter drew a longer line parallel to it and Akbar's line was shortened. So it is. Wisdom is to draw the longer line. Best criticism is to make people feel from within what you wish to make them realise from without just as Birbal convinced Akbar from within that his line was shortened.

112. The painful criticism from friends or foes is a nightmare to wake up to your true Self, God. When you are awakened, where is the nightmare? It never was. All loss changes into positive gain the moment we set ourselves right in regard to the law of Love. When we are at one with the All, no cheats will dare come to us. Thieves crawl into a house only when the house is unlit.

113. The man who is worthy of being a leader of men will never complain of the stupidity of the helpers, of the faithlessness of his followers, on the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power. The unnecessary friction, reckless wear and tear of mind being saved, what in the world cannot be accomplished most satisfactorily?

Sorrow is the cloud ; tears are the rain.

114. In the lightning flash is seen a railway train at full speed or a passing cloud. We think it to be at rest, stationary; but when we know more of it, we think otherwise. So do people see things only in the fleeting lightning of Maya, and on that base their sense of constancy, personalities, and possessions. This is called worldly wisdom. Look at things in the daylight of abiding Truth the Infinity within and you are one with Immortal Peace.

115. The debates and discussions of mankind always prove futile. All attempts to settle differences by argument breed dissension, discontent and dissatisfaction, and why? The foundation is not properly laid before raising the superstructure. First win the heart, then appeal to reason. Love might hope where reason would despair. The wind could not take the coat from the traveller in the fable, but the heat did.

116. Religious creeds and denominations are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are described to them, and yet after all what little we achieve is utterly independent of those pet charms. Let us redeem our manhood and rise above those favourite superstitions. How long will you cling to those toys of names and forms?

117. You must give up one after another, all your pet prejudices, *possessions*, clings, attachments. Your possessions possess and obsess you. You cannot fence out anybody without first fencing in yourself. Hidden in this painful Stripping Robbery lies the treasure of Blissful Success.

118. On all the doors of life is written "Pull", but you misread and begin to "push". How will the door open in such a case? Pushing is arguing; pulling is drawing within your own self through Love. Heart is the entrance to the jubilee hall of Inspiration; head is the exit. Love inspires, head expounds. Feelings always precede the clothes. Change the feelings in an individual, and his whole method of thinking will be revolutionized.

Sorrow is the mere rust of the soul.

1ST JANUARY 1960

189

श्री रमण परविद्योपनिषद्

(BY WHO)

The Supreme Science as Taught by Sri Ramana.

केचिन्निदिध्यासनमाचरन्ति श्रुत्वापि मत्वापि निजं स्वरूपम्।
अन्यो हि मार्गोऽयमुत्तान्य एव स्वान्वेषरूपो रमणोपदिष्टः ॥ 499

Some practise continuous meditation on the Truth of one's own self, after listening to and reflecting upon that Truth. This method is other than the Quest of the Self taught by (Bhagavan) Ramana.

The method taught by the Bhagavan is not an affirmation, but a Question. The threefold process is further explained.

ब्रह्मात्मनोस्तत् त्वमसीत्यभेदः छान्दोग्यवेदान्तनिरूपितोऽस्ति।
अभेद एष प्रतिपाद्यते च वाच्यार्थलक्ष्यार्थविवेचनेन ॥ 500

In the Chhandogya Upanishad the Identity of the Supreme Being and the Real Self is taught by the sentence, 'Thou art That'. This Identity is confirmed by the distinguishing between the literal and the intended meanings (of the terms used).

The terms 'Thou' and 'That', if taken in the literal sense, tend to show that there can be no such identity. Hence the intended meanings are sought, so that the identity may be accepted as true. The identity is not of the apparent self, but of the Real Self, with the Supreme Being. At the same time the Supreme Being is not the Personal God of the atheists, but the Impersonal Being of the Upanishads. Both are of the Nature of consciousness, and it is this consciousness that is the real essence of both. Thus the Identity is true.

It has been assumed by the traditional school of Advaita Vedanta that this sentence conveys an injunction to medi-

Sorrows are instruments of cleansing and purifying.

tate on the teaching. Actually, as the Bhagavan says, the sentence states only a Fact. The acceptance of it as a fact is not enough. And meditation is no better. What is needed is to verify the fact by reaching and remaining in the Mindless State, called also the Natural State. What He has said is the following:-

चाक्येऽत्र तच्छब्दनिवेदितस्य चर्चा विना त्वंपदलक्षितस्य ।
सत्यात्मनस्तत्त्वगवेषणस्य कर्तव्यतां श्रीरमणोब्रवीति ॥ 501

Sri Ramana says that, without an enquiry as to the intended meaning of the term 'That', in the sentence, one should make a Quest of the Truth of the Real Self, who is indicated by the term 'Thou'.

This Quest leads upto the mindless state wherein the Real Self shines unhindered by the Veil of Ignorance, which is the Ego, the false self. Then it will be realised that there is only one Entity, which is the Real Self and also the Impersonal Supreme Being of the Upanishads.

The Bhagavan calls the Quest the *Direct Path*. It bypasses the meditation mentioned before.

एवं गवेषेण भवेन्मुमुक्षोः हृन्मज्जनात् स्वानुभवस्तुरीये ।
न स्यान्निदिध्यासनमस्य कार्यं नानेन कार्यं मननं च दीर्घम् ॥ 502

By this Quest the Aspirant obtains the Direct Experience of the Real Self in the Transcendental State (beyond the three states of the Ignorance). For him that has thus succeeded in this Quest, there is no need for the continuous Meditation nor the prolonged Reflection (mentioned before).

It is here taken for granted that the aspirant accepts the Teaching of the Identity as true, because of his faith in the Guru, who has that Experience, and is therefore a competent witness of that Truth.

So there is no injunction to meditate in the Sentence cited.

Speech is the language of the brain.

1ST JANUARY 1960

191

श्रुत्योदिते तत्त्वमसीति वाक्ये ध्यानं न किञ्चिद्विहितं हि साधोः ।

उक्ता परस्यैव तुरीयभावे बुद्धेन सत्यात्मतयानुभूतिः ॥ 503

In the Sentence of the ancient Revelation, 'Thou art That', no meditation has been enjoined. What is said by implication is that in the Egoless State the Sage (who has won that State) has the Experience of the Impersonal Being as identical with his own Real Self.

तत्त्वं स्वकं यन्निरुपाधिकं तद् ब्रह्मेति वेदान्तगिरा सुसिद्धे ।

ब्रह्मात्मनोरेकतयानुभूत्यै स्वान्वेषणात् किंकरणीयमन्यत् ? ॥ 504

Since it is settled by the sentence of the Vedanta that one's own Real Self, disentangled from the veiling sheaths, is the Supreme Reality (the Impersonal Being) what else is there for attaining the Experience of the Identity, of that Reality and the Self, except the Quest of that Self?

This is obvious, says the Bhagavan. The real meaning of the text, 'Thou art That', is next set forth according to the spirit of the Bhagavan's teachings.

विहाय देहात्ममर्तिं विमृग्य स्वमेव बुद्ध्वा हृदि निष्ठितस्य ।

भात्यात्मरूपः पर एव साक्षात् इत्यर्थका हि श्रुतिशीर्षवाणी ॥ 505

The meaning of that Vedantic Text is this, that if one gives up the notion 'I am the Body', seeks the Self, becomes aware of His True Nature and is thus firmly fixed in the Heart, then for him the Supreme Being Himself shines as the Real Self.

Has the meditation on the Truth any use at all?

निजस्वरूपस्य गवेषणं यत् साक्षाद् भवेत् साधनमेतदेव ।

उक्तं निदिध्यासनमंगमस्य देहात्मधी निर्मथनाय साधोः ॥ 506

The Quest of the Truth of the Self is alone the Direct Path to the Right Awareness of the Self. The meditation spoken of is a preliminary aid to this Quest, for breaking up the idea of the body as the Self (which is the hindrance to the Quest).

Speech is the light, the morning of the mind.

This is what the Bhagavan has said. In the way shown, the meditation is useful for those who are not able to free themselves from their ego-sense, by which the body is identified as the Self.

The obstacles that may lie on the path are next dealt with.

हृन्मज्जनं स्वात्मगवेषणेऽस्मिन् न संभवेत् दुर्बलमानसस्य ।

वृत्तिष्वनेकासु विभज्यमानं नितान्तमल्पं मनसो बलं हि ॥ 507

The diving (of the mind) into the Heart in this Quest of the Self does not occur for him with a weak mind. The mind's strength, being subdivided among innumerable thoughts, is insignificant.

One-pointedness of the mind is needed. A mind that is one-pointed will be strong enough for this purpose. Curb- ing of the vanity of thoughts is the expedient to be adopted.

एकाग्रता या मनसो गवेषे मनोबलं नाम तदेव नान्यत् ।

ईहगु बलं यस्य भवेत् स एव धीरः स्वधीरक्षणकौशलेनः ॥ 508

The one-pointedness of the mind in the Quest itself the strength of mind that is needed, and nothing else. He, who has this strength, is called 'Valiant', because he has the skill to protect his intellect from being frittered away (on a variety of thoughts).

ध्यानेन वर्धेत मनोबलं यत् तद् ध्यानमंगं निजमार्गणस्य ।

ध्यानात्मनो निश्चलतां प्रताप्य ततः स्वतत्त्वं मृगयेत् धीरः । 509

By the practice of meditation mental strength (one-pointedness) will be intensified. Therefore meditation is an aid to the Quest. First achieving motionlessness of the mind by meditation, the valiant aspirant must seek the Truth of one's ownself.

Then the question arises, what is to be taken as the object of meditation.

Speech is the picture of the mind.

1ST JANUARY 1960

193

अहं स्वरूपा चित्तिरात्मनो या सर्वोत्तमं ध्येयमिदं मुमुक्षोः ।

मज्जेदनेनैव मनो हृदन्तः इत्यस्मदाचार्यवरोपदेशः ॥ 510

The best of all possible objects for meditation is the consciousness, having the form 'I', which is the Essence of the Real Self, for the seeker of Deliverance. By this meditation alone, the mind will naturally dive into the Heart. Such is the teaching of our Great Guru.

'I', He has pointed out, is the Name of that Impersonal Being, the subject matter of the Vedantas. He has said that this Name is even holier than the Pranava (Om).

An alternative method for stilling the mind's thoughts, as recommended by the Bhagavan, is stated.

शान्तिं नयन् केवलकुम्भकेन चित्तं विना पूरकरेचकाभ्याम् ।

सज्जेत चेत् स्वात्मगवेषयोगे हृन्मज्जनं स्यान्मनसो मुमुक्षोः ॥ 511

(Or) if the aspirant to Deliverance stills the mind by pure Kumbhaka, without puraka and rechaka, and thus engages in the Quest, then his mind will dive into the Heart.

Ordinary pranayama consists of the three parts, breathing in (puraka), retaining the breath within (Kumbhaka), and breathing out (Rechaka). But here the middle part (kumbhaka) alone is recommended as a means of stilling the mind. This may be mastered by steady practice. This is called Kevala Kumbhaka.

The same process is prescribed in the Yoga Vasishta, as quoted below:

देहं पृथक्कृत्य निजस्वरूपे विश्राम्य तिष्ठेद्यदि चित्स्वरूपे ।

अहंमतिस्तस्य विनाशमेतीत्येवं वसिष्ठो भगवानवोचत् ॥ 512

Bhagavan Vasishta has said: 'If one separates the body (from oneself) and remains at rest in one's own self, which is consciousness, then his ego-sense perishes'.

That is, he attains the Egoless State.

Splendour is magnificence infused with light.

What happens when the Quest is thus persisted in, long enough?

आत्मानमन्विष्य मनः कयापि शक्त्या गृहीतं हृदये निमज्जेत् ।
तत्रात्मनश्चित्प्रभया निगीर्णं मनोऽहमा साकमुपैति नाशम् ॥ 513

The mind, seeking the Self, being taken hold of by some mysterious Power (from within) dives into the Heart, there the mind, being consumed by the consciousness-Light of the Self, ceases to exist, along with the ego.

What is this Power?

शक्तिः कृपाख्या खलु सा परस्य सत्यात्मभूतस्य हृदि स्थितस्य ।
विद्यामयी सा हि समर्प्य तस्यै स्वमेव साधुर्भविता कृतार्थः ॥ 514

That Power is indeed the Grace of God, who is the Real Self in the Heart. She is of the Nature of Right Awareness. By yielding up oneself to Her, the Aspirant becomes blessed (beyond measures).

The State thus reached is the Highest. It is further described.

ज्ञानाग्निना विश्वमिदं प्रदग्धं सहाहमा यत्र महाश्मशाने ।
चिद्व्योग्नि तत्राहमहन्तयात्मा सदाशिवो नृत्यति केवलः सन् ॥
515

In that great burning state, the sky of Pure Consciousness, where, by the Fire of Right Awareness, this universe, along with the ego, is consumed, dances, the Ever-Auspicious Real Self, the Sole Reality, in the form of 'I', 'I'.

This Fire consumes the whole of creation with its Root, the Ego, leaving not even ashes. The Real Self is said to be dancing, to indicate the Bliss of that State.

So there is no dance in the literal sense.

तदेव चिद्व्योम हि तत्स्वरूपं नृत्येदसौतत्र कथं न्वरूपः ।
आनन्दरूपत्वममुष्य दिष्टं एवं हि तन्निश्चलनृत्यमेव ॥ 516

That same Sky of Consciousness being His real Nature

Stars are celestial glow worms.

1st JANUARY 1960

195

how can He, being Formless, dance there? By this (meta-phu.r) it is shown that His Form is Bliss, and that the Dance is only without movement.

न तत्र मायास्ति न काप्यविद्या न देशकालौ न च कोऽपिजीवः ।

तस्मिन् पदे निर्मलचित्स्वरूपः आत्मैक एवास्ति न किञ्चिदन्यत् ॥

517

In that State there is no Maya, nor Avidya (Ignorance), nor space, nor time, nor any individual called the 'soul'. There, only the Real Self, having the form of Pure Consciousness, exists and nothing else.

This state of Aloneness is called Kaivalya.

Maya and Avidya are mutually dependent. Neither can exist without the other. So both are lost in this conflagration. This has been definitely stated in one of the Hymns to Sri Arunachala by the Bhagavan.

मायाभिधाना परमेशशक्तिः सर्वं जगद्यत्परिणाम एव ।

नष्टैव सेयं ह्यचले परस्मिन् साकं स्वकार्यैरपि तुर्यभावे ॥ 518

In that Transcendental State, the Power of God, named Maya, whose expanded form is the whole world, is wholly lost in that Moveless Supreme One, along with the whole of Her creation.

For him that dwells eternally in that Supreme State, there is neither Maya nor Avidya, nor the world.

विभात्यत स्तुर्यपदे प्रशान्ते सत्यात्मरूपं प्रतिबन्धहीनम् ।

तस्मिन् पदे स्वात्मतयावशिष्टो निगद्यते मुक्त इति प्रबुद्धैः ॥ 519

Therefore in that Supreme State of Peace, there shines, unhindered, the true form of the Real Self. The one that survives in that State as his own Real Self, is designated by the sages as the Free One.

Bondage being due to the false identification of the body as the Self, it is lost, when the ego-sense is lost. There is no more any false identification.

Stars are notes of admiration in the book of Nature.

The mind is lost. But therewith is lost also the dual of pleasure and pain. This is illustrated as follows:-

सुदुः खिता स्त्री श्वशुरस्यगेहे मातुर्गृहे शान्तिमुपैति यद्वत् ।
एवं मनः संसृतिदुःखतप्तं निवृत्यमूलं निजमेव शान्तम् ॥ 520

Just as a woman, suffering intolerably in her father-in-law's house, obtains peace in her mother's house, so the mind, barred by 'samsaric' suffering, wins Peace by returning to its Source, the (Real Self).

What about the unfree souls in the world? Does the Free One see them, and is he anxious for them?

यथा नरः स्वप्नसमुत्थितः सन् स्वाप्नं जनं पश्यति नैव कंचित् ।
अज्ञाननिद्रोत्थित एवमेको न वीक्षते कंचिदपि स्वतोऽन्यम् ॥ 521

As a man awaking from a dream does no more see any of the dream-persons, so the one, who has awakened from the sleep of Ignorance, and who is therefore alone as the Sole Reality, does not see any one as other than his own Real Self.

In all persons alike, the Real Self is unaffected. Ignorance and bondage are not for Him, but for the mind or the ego, the imaginary individual soul, who never had any real existence.

यस्तन्मयानन्दनिमग्न आस्ते स्वान्यस्य बोधेन विनाद्वयत्वे ।
पदं तदीयं सहजं प्रशान्तं धीगोचरत्वं भजतां कथं नु ? ॥ 522

How can that State, the Natural State of Peace, become knowable by the intellect - that State of Him who dwells engrossed in the Bliss of that Self, having no knowledge of others as different from Himself?

Just as that State is unthinkable by the intellect, so too is the one who has won that State and dwells eternally therein.

विनष्टचित्तं निजसत्य भावे विनष्टदेहं च विनष्टलोकम् ।
ज्ञातुं प्रबुद्धं भविता समर्थः स्वबुद्धिशक्त्यैव कथं नु मर्त्यः ॥ 523

Stars are the blessed candles of the night.

1ST JANUARY 1960

197

How can any man understand, by the unaided power of his own intellect, mindless, bodiless and worldless.

The One who is established in that State of Deliverance is called a Sage, or Prabuddha or Buddha. He cannot be known because he has none of the attributes of an individual. He is One with the Eternal Subject, the Supreme Reality, and so cannot be made an object for any one to know.

अलक्षणं तन्न मनोऽपि मन्तुं शक्नोति तुर्यं न वचोऽपि वक्तुम् ।
अतन्निरासेन तु बोधयन्ति वेदान्तवाचोऽपि हि तत्स्वरूपम् ॥ 524.

Because that One has no peculiar marks or features, the mind cannot think of it, nor words describe it. The words of the Vedantas teach Its real Nature only by negating whatever is not That.

The Vedantas never try to give a positive description. Even those sentences that seem to give such a description are interpreted as distinguishing It from things that can be visualised or thought of.

That unthinkable One is for that reason infinite, unlimited.

(To be continued)

THE ECONOMY OF HUMAN LIFE

(Translated from an Indian Manuscript written by an ancient Brahmin)

Of Judgment

The greatest bounties given to man are judgment and will; happy is he who misapplieth them not.

As the torrent that rolleth down the mountain destroyeth all that is borne away by it; so doth common opinion overwhelm reason in him who submitteth to it without saying, "what is thy foundation?"

Statesman is a successful politician who is dead.

See that what thou receivest as truth be not the shadow of it; what thou acknowledgest as convincing is often but plausible; be firm, be constant; determine for thyself; so shalt thou be answerable only for thine own weakness.

Say not that the event proveth the wisdom of the action; remember man is not above the reach of accidents.

Condemn not the judgment of another because it differeth from thine own: may not even both be in an error!

When thou esteemest a man for his titles, and condemnest the stranger because he wanteth them, judgest thou not of the camel by his bridle?

Think not thou art revenged of thine enemy when thou slayest him; thou puttest him beyond thy reach; thou givest him quiet; and thou takest from thyself all means of hurting him.

Was the mother incontinent, and grieveth it thee to be told of it? Is frailty in the wife of thy bosom, and art thou pained at the reproach of it? He who despiseth thee for it condemneth himself; art thou answerable for the voices of another?

Disregard not a jewel because thou possessest it; neither enhance thou the value of a thing because it is another's possession to the wise addeth to the price of it.

Honour not thy wife the less because she is in thy power; and despise him that hath said, "Wouldst thou love her less? marry her; What hath put her into thy power but her confidence in thy virtue? shouldst thou love her less for being more obliged to her.

If thou wert just in thy courtship of her, though thou neglectest her while thou hast her, yet shall her loss be bitter to thy soul.

He who thinketh another best only because he possesseth her; if he be not wiser than thee, at least he is more happy.

Weigh not the loss thy friend hath suffered by the tears

Steadiness is a point of prudence as well as of courage.

1ST JANUARY 1960

199

he sheddeth for it; the greatest griefs are above these expressions of them.

Esteem not an action because it is done with noise and pomp; the noblest soul is that which doth great things, and is not moved in doing them.

Fame astonisheth the ear of him who heareth of it; but tranquillity rejoiceth the heart that is possessed of it.

Attribute not the good actions of another to bad causes; thou canst not know his heart; but the world will know by this that thine is full of envy.

There is not in hypocrisy more vice than folly; to be honest is as easy as to seem so.

Be more ready to acknowledge a benefit than to revenge an injury; so shalt thou have more benefits than injuries done unto thee.

Be willing to commend, be slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

Heaviness of Heart

The soul of the cheerful forceth a smile from the face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

What is the source of sadness but a feebleness of the soul? what giveth her power but want of spirit? rouse thyself to the combat, and she quitteth the field before thou strikest.

She is an enemy to thy race, therefore drive her from thy heart; she poisoneth the sweets of thy life, therefore suffer her not to enter thy dwelling.

She raiseth the loss of a straw to the destruction of thy whole fortune; while she vexeth thy soul about trifles, she robbeth thee of thine attention to the things of consequence; behold, she but prophesieth what she seemeth to relate unto thee.

Stratagem is the right hand of cunning.

She spreadeth drowsiness as a veil over thy virtues; she hideth them from those who would honour thee on beholding them; she entangleth and keepeth them down, while she maketh it most necessary for thee to exert them.

Lo! she oppresseth thee with evil; and she tieth down thine hands, when they would throw the load from off thee.

If thou wouldst avoid what is base; if thou wouldst disdain what is cowardly; if thou wouldst drive from thy heart what is unjust, suffer not sadness to lay hold upon it.

Suffer it not to cover itself with face of piety; let it not deceive thee with a show of wisdom. Religion payeth honour to thy Maker; let it not be clouded with melancholy; wisdom maketh thee happy; know, then, that sorrow is to her looks a stranger.

For what should man be sorrowful, but for afflictions? Why should his heart give up joy when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad because he is hired to do so; who weepeth because his tears are paid for; such is the man who suffereth his heart to be sad, not because he aileth ought, but because he is gloomy.

It is not the occasion that produceth the sorrow; for behold! the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better, and themselves will confess to thee that it is folly; they will praise him who beareth his ills with patience, who maketh head against misfortune with courage. Applause should be followed by imitation.

Sadness is against nature, for it troubleth her motions; lo, it rendereth distasteful what-so-ever she hath made amiable.

As the oak falleth before the tempest and raiseth not its head again; so boweth the heart of man to the force of sadness, and so returneth unto its strength no more.

Success is a faithfulness to God, to man and so to oneself.

1ST JANUARY 1960

201

As the snow melteth upon the mountains from the rain that trickleth down their side, even so is beauty washed from off the cheeks by tears; neither the one nor the other restoreth itself again for ever.

As the pearl is dissolved by the vinegar which seemeth at first only to obscure its surface; so is thy happiness, O man, swallowed up by heaviness of heart, though at first it seemeth only to cover it with its shadow.

Behold sadness in the public streets; cast thine eye upon her in the places of resort; doth any look upon her? avoideth she not everyone? and doth not everyone fly from her presence?

See how she droopeth her head like the flower whose root is cut asunder; see how she fixeth her eyes on the earth, see how they serve her to no purpose but for weeping.

Is there in her mouth discourse? Is there in her heart the love of society? Is there in her soul reason? Ask her the cause and she knoweth it not; inquire the occasion, and behold there is none.

Yet doth her strength fail her; lo! at length she sinketh into the grave; and no one sayeth, "What is become of her?"

Hast thou understanding, and seest thou not this? Hast thou piety, and perceiveth thou not thine error?

God created thee in mercy; had he not intended thee to be happy, his beneficence would not have called thee into existence; how darest thou, then, to fly in the face of his Majesty?

Whilst thou art most happy with innocence thou dost him most honour; and what is thy discontent but murmuring against him?

Created he not all things liable to changes and darest thou to weep at their changing?

If we know the law of nature, wherefore do we com-

Success is the blessing of God on a good cause.

plain of it? If we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of?

Know, that it is not thou that art to give laws to the world; thy part is to submit to them as thou findest them; if they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune; it is a poison under the colour of a remedy; while it pretendeth to draw the arrow from thy breast, lo! it plungeth it into thine heart.

While sadness separateth thee from thy friends, doth it not say thou art unfit for conversation? While it driveth thee into corners, doth it not proclaim that it is ashamed of itself?

It is not in thy nature to meet the arrows of ill-fortune unhurt, nor doth reason require it of thee; it is thy duty to bear misfortune like a man; but thou must first also feel it like one.

Tears may drop from thine eyes though virtue falleth not from thine heart; be thou careful only that there is cause, and that they flow not too abundantly.

The greatness of the evil is not to be reckoned from the number of tears shed for it; the greatest griefs are above these testimonies, as the greatest joys are beyond utterance.

What is there that weakeneth the soul like grief? What depresseth it like sadness? Is sorrow prepared for noble enterprises or armeth he himself in the cause of virtue?

Subject not thyself to ills where there are in return no advantages neither sacrifice thou the means of good unto that which is in itself an evil.

Nobility and Honour

Nobility resideth not but in the soul; nor is there true honour except in virtue.

The favour of princes may be bought by vices; rank and

Success is the child of confidence and perseverance.

1ST JANUARY 1960

203

titles may be purchased for money; but these are not true honour.

Crimes exalt not the man who commits them to real glory; neither can gold make men noble.

When titles are the reward of virtue; when he is set on high who hath served his country; he who bestoweth the honours hath glory, like as he who receiveth them; and the world is benefited by it.

Wouldst thou wish to be raised for men know not what or wouldst thou that they should say "Why is this?"

When the virtues of the hero descend to his children, his titles accompany them well; but when he who possesseth them is unlike unto him who deserveth them, lo! do they not call him degenerate?

Hereditary honour is accounted the most noble; but reason speaketh in the cause of him who hath acquired it.

He who meritless himself, appealeth to the actions of his ancestors for his greatness, is like the thief who claimeth protection by flying to the Pagod.

What good is it to the blind that his parents could see? What benefit is it to the dumb that his grandfather was eloquent? Even so what is it to the man that their predecessors were noble?

A mind disposed to virtue maketh great the possessor of it, and without titles it will raise him above the vulgar.

He will acquire honour while others receive it; and will he not say unto them, "Such were the men whom you glory in being derived from".

As the shadow waiteth on the substance, even so true honour attendeth upon virtue.

Say not that honour is the child of boldness, nor believe thou that the hazard of life alone can pay the price of it; it is not to the action that it is due, but to the manner of performing it.

Success is the quality that gives a man character, confidence and credit with others.

All are not called to the guiding the helm of state, neither are their armies to be commanded by everyone; do well in that which is committed to thy charge, and praise shall remain upon thee.

Say not that difficulties are necessary to be conquered, or that labour and danger must be in the way to renown; the woman who is chaste, is she not praised; the man who is honest, deserveth he not to be honoured?

The thirst of fame is violent; the desire of honour is powerful and he who gave them to us gave them for great purposes.

When desperate actions are necessary to the public; when our lives are to be exposed for the good of our country, what can add force to virtue but ambition?

Is it not the receiving honour that delighteth the noble mind? Its pride is the deserving it.

Is it not better men should say, why hath not this man a statue than that they should ask, why hath he one?

The ambitious will always be first in the crowd; he presseth forward, he looketh not behind him; more anguish is it to his soul to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man; but it riseth not in all; fear keepeth it down in some, in many it is suppressed by modesty.

It is the inner garment of the soul; the first thing put on by it with the flesh, and the last it layeth down at its separation from it.

It is an honour to thy nature when worthily employed; when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor ambition is covered; hypocrisy hideth its face under her mantle; and cool dissimulation furnisheth it with smooth words; but in the end men shall see what it is.

Sun is the lighted altar at the temple of Nature.

11ST JANUARY 1960

205

The serpent loseth not his sting though benumbed with the frost; the tooth of the viper is not broken though the cold. closeth his mouth; take pity on his state and he will show thee his spirit; warm him in thy bosom and he will requite thee with death.

He that is truly virtuous loveth virtue for herself; he disdaineth the applause which ambition aimeth after.

How pitiable were the state of virtue, if she could not be happy but from another's praise! she is too noble to seek recompense, and no more will than can be rewarded.

The higher the sun ariseth, the less shadow doth he make; even so the greater is the virtue, the less doth it covet praise; yet it cannot avoid its reward in honours.

Glory, like a shadow, fieth him who pursueth it; but it floweth at the heels of him who would fly from it; if thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou hidest thyself, it will never forsake thee.

Pursue that which is honourable, do that which is right, and the applause of thine own conscience will be more joy to thee than the shouts of millions who know not that thou deservest them.

(to be continued)

REMINISCENCES OF BHAGAVAN SRI RAMANA XXIII

(BY A DISCIPLE)

Sri Ramana was not of our age, the Sadhana by which he passed from illusion to light has none of the fierce turmoil of the Kali Yoga, but was accomplished in a few minutes at the point of his transition from boyhood to manhood. At the age of 17, he lay on his bed one day and con-

Sun is the monarch of climes.

centrated on the question: "Who am I? I am not this body that changes and grows old. Nor am I these thoughts that pass through the mind. What then am I? And the fear of death came over him. Instead of shrinking from it, he welcomed it. He closed his eyes, kept his limbs rigid and held his breath to experience the sensation of death. There was a death-like moment, and then the experience passed. The ego sense had died. The question was answered, the deathless Self alone remained. From that moment onward there was no more ignorance, no more uncertainty, no more fear or attachment. The rest of the story is short and has often been told; how he left his home and took a train for Tiruvannamalai, how the farewell letter he left for his elder brother remained unsigned since there was no individual self-existent in him to sign it, how his mother at last discovered him in a small temple at Tiruvannamalai but he refused to return, assuring her merely that the course of events could not be changed, that what was to happen would happen and how she finally joined him and attained samadhi on expiry

At Tiruvannamalai Sri Ramana went through what looked like the most intense tapas, fasting and maintaining silence. He spent his time at first in the underground vault of the great temple, a vault which was recently opened up and dedicated to his memory. In this place, his thighs and back were so eaten by ants and vermin that they ran with blood and pus, and the marks thereof remained till the end. Finally he was carried out bodily while in Samadhi. It may be asked why one who had already achieved should make tapas but the first question is whether it was tapas at all, or whether it was merely that he was so immersed in the light as not to notice the things of the body. Certainly that is the explanation he has himself suggested, for he has said "I did not speak so they said I was fasting. I did not speak so they said I was mouni".

Since then it might be said that he was seldom in Samadhi, or that he was always in Samadhi, for the one state or perception does not exclude the other. While first

Sun is true Beauty's only mirror.

1ST JANUARY 1960

207

in unchanging Samadhi, in constant contemplation of the Self, he was at the same time outwardly aware to the world of the senses. He accepted human limitations to the full and he fully and constantly abided in the Light of the Self.

The real tapas was when he returned to the life and conditions of this world out of compassion for us who are caught up in its illusions. For the last six months before his death he was afflicted by a tumor on the left arm. Eminent surgeons operated four times and finally said they could do no more. Devotees implored the Bhagavan to give a thought to his sickness, to desire to become well, but he took no notice of it. He behaved as though it did not concern him. It did not; it concerned his devotees.

There have not been wanting critics to say that if the world has been little affected by the Bhagvan's presence on earth the fault is partly his, that he should have written books, made speeches and sent out messages to the world. What they do not understand is that he was not there to advance any cause or prove any doctrine but only to save them from darkness and suffering and guide them to the Light, if they came to be saved and guided. Nor did they understand that a silent influence might be far more potent than the spoken word. Indeed, when asked why he did not go out and preach, the Bhagvan himself once replied "How do you know, I do not? and added that "the true teaching is through silence only" explaining how much more powerful is a silent influence that changes the heart than a verbal explanation that only satisfies the mind.

This teaching of the power of silent transmission has led many to the mistaken idea that the Bhagavan never spoke or never answered any questions. He spoke freely and laughed and joked much, and he answered all sincere questions fully. But those who were guided and taught by him, experienced the real teaching not as answers to questions but as an understanding descending upon the heart without words. Indeed there were many who never needed to ask questions. As they sat, before him their questions

Sunday is God's truce for hearts.

melted away and a peace based on certitude filled their heart. Nor was there any reason to suppose that that silent influence was confined to those few who have sought out the Master at Tiruvannamalai. All who turned to him sincerely received his guidance and support, and many have testified to this, from Europe and America not less than from India. It may be that if more had been written and spoken more would have turned to him, but, on the other hand, we have no gauge as to how far men of good-will the world over are supported and purified by a silent influence whose origin they may not know.

There is, of course, a verbal or theoretical form to the Bhagavan's teaching, since mental understanding and an act of will are usually necessary to launch any one on a Sadhana. And it is the most simple and direct teaching of all, reflecting the Bhagavan's own Sadhana. For it is important to remember that he did have Sadhana, even though what takes others a lifetime was accomplished in a few minutes with him. It is important because, like every Guru, he guided others along the way he trod himself.

Ask yourself who am I? I am not the body since it changes constantly and parts of it may get cut off and yet I am still I. I am not the mind, since thoughts pass through and go out again and I am still I. So much the mind can grasp but the answer to the question is beyond the mind. There is no verbal or mental answer. There cannot be, since I am not the mind nor within the limits of the mind. The next instruction is to concentrate on the heart at the right side, the spiritual not the physical heart; and here it is only the silent influence of the Bhagavan that awakens the certitude of 'I' as the changeless Self, the peace, the knowledge which when awakened, underlies a man's activities and gives him peace and detachment from the fruits of his actions whether he be a Sanyasi or a householder. The next instruction is to make this remembrance of the Self in the heart more and more frequent until it becomes constant support of the Grace that is never withheld. To the question

Sunday is the spiritual market day of the week.

1ST JANUARY 1960

209

tion whether there should be deliberate effort to concentrate on the heart or whether the process should be natural, the Bhagavan replied till ego persists it is impossible to be without effort; as soon as the Self is awakened it is impossible to make effort.

Even though the Bhagavan has left his body he will not leave those who turned to him and sought his grace. He himself has said that he who wins the grace of the Guru shall never be abandoned, just as the prey within the jaws of the tiger will never be released. All that is demanded is complete submission to God, Guru or Self, he has said again. Even those who, while wishing to submit, struggle in their weakness to break away into self will, will not be released, for his ruth is more ruthless than a tiger.

That is what the Bhagavan brought to the world—his spiritual influence and guidance. He taught no new doctrine or philosophy. For he taught only Truth, and Truth is not new. He answered no questions about the afterlife, for, like the Buddha, he was not concerned to satisfy useless curiosity or encourage mental speculation but to help men now in this life. "Why do you want to know what you will be when you die before you know what you are now? First find out what you are now. And what you are now is the Depthless Self beyond all births and deaths". He never compromised, he never prescribed any partial or halfway goal. He never advocated one form of illusion as better than another, but only affirmed the Truth and the path thereto.

—*The Indian Express*, April 1950.

XXIV

(BY A SAVANT)

The Mahapooja, or the samadhi anniversary of the mother of Sri Ramana Maharshi, is celebrated every year in summer, on the ninth day of the dark half of the solar month Vaikasi: for on that day, came the solemn hour, the final samadhi, for the mother. There are two main items in

Straightforward is the nearest way.

the programme of this annual celebration; one is the feeding of the visitors and the poor on a large scale, the other is the special worship of the Lingam that is installed over the masonry work sealing the interred remains of the blessed soul.

Here we may make mention of a few facts suggesting a line of thought that may throw light on the meaning of the samadhi and the worship of the Lingam and the general feeding and many prepare the enquiring mind that has faith in spiritual life and its possibilities for a change in the set of values.

First about feeding: Generally, food is given as a matter of charity, as service of the poor, i.e., as service of God to the poor. When the feeding is associated with a great name of a saint or a religious institution the religious man who does not believe in this form of charity learns to tolerate it. Now let us see if the feeding in Sri Ramanashram is undertaken as a matter of pity for the poor or if there is anything else behind, actuating this way of charity.

Even on ordinary days, it is difficult for the visitor to return from the ashram without the impression that the Maharshi evinces keen interest in feeding not only the hungry stomachs, but looks pleased to see that the visitor, whatever his status, avails himself of the opportunity of taking a meal at the ashram; and this is so, notwithstanding the impersonal character of his dealings with men and things. Of his general outlook on life, which is the inevitable expression of the intense deep life of the Truth he is centered in. Those who visit the ashram frequently or have made a few days' stay have often testified to the unusual appetite for food they experience which is a special feature of the ashram atmosphere; and most of the devotees, even when they are on flying visits, would not forego the privilege of having a meal at the ashram, as it is consecrated, sanctified by the very air of the ashram, permeated by the Maharshi spirit.

If these facts are borne in mind, it will be easy to understand the significance of a number of people daily and of larger numbers on special occasions. Indeed

Talking is painting to the ear.

1ST JANUARY 1960

211

ashramites and devotees of Sri Maharshi take so much interest in such feedings, because there is the common belief, a general understanding, that food in the ashram is prasad in a truer sense of the word, an active symbol of spiritual gift, a material vehicle of the awakening influence and gracious glance emanating from the presiding Spirit—Sri Maharshi.

Let us next turn to the samadhi and the worship of the Lingam, and look at the question in the light of known facts about the environmental changes in the life of Sri Maharshi before and after his mother came to live with him in 1916. There are good people who are satisfied that the mother of Maharshi was great because she gave birth to a great spiritual figure, and became greater after the close of her earthly life, deserving a place of worship, almost for the same reason. There is nothing essentially wrong in such a notion; for a genuine faith of this kind is not objectionable and such beliefs of unsophisticated minds have got a value of their own, yielding good results always in the measure of the sincerity behind, governing and determining the course of conduct that is expressive of the conviction.

But such beliefs are no bar for others looking at the question from a different angle.

To make a proper study of the question is to learn as far as possible the attitude of Sri Maharshi towards this samadhi, to know something of the part he has played, to see how far the expressive element in him has been stimulated in this connection.

Looking back to earlier years, we can note certain landmarks in the story of his environmental life that have been the stimuli for drawing him out, to be responsive to those that have sought him for help and guidance. Thus after 11 years of deep and intense silence (*mounam*), his long sealed voice opened in 1907 to give instructions to Kavyakantha Ganapati Sastrigal who afterwards became his great disciple. This was indeed the beginning of a new period in which he

**Tears are lenses through which our dim eyes see more
deeply Into Heaven.**

not only regained gradual control over the vocal chords and power of speech which had been, by long disuse, almost lost but has been to this day answering questions and clearing doubts of earnest seekers and devotees who approach him.

Another period began in 1916 when his mother came to live with him to the end. Within a short period of her advent, culinary arrangements were made, regular kitchen was started, visitors and devotees got lodging and boarding. In this period (1916-1922) i.e., the six closing years of his life, Sri Maharshi began to pay increasing attention to her needs. Gracious and sympathetic, he allowed her to have her share of his love and sympathy. Such was his spiritual stature that he would not mind the conventional shastra that a saint must keep himself aloof from his relatives. He was preparing her for the supreme consummation, the true samadhi. Apart from the silent spiritual way of helping her to build the inner life, he gave her useful instructions, narrated helpful anecdotes, corrected some of her world-old common notions of religious virtues in bathing and eating, of the kitchen religion, but never coerced her, always allowed her to have her orthodox way. For instance, he would remark in a jocose style, "O your cloth is touched by somebody, *madi* is gone, polluted, O religion is gone. Yes, the onion, drumstick, great obstruction to Moksha."

When the end came, the blessed lady completely resigned herself to the sage, making room for his proximity to be effective. On the last day of her life (May 19, 1922) from morning to about 8 in the evening, the great sage sat by the side of the gasping mother, placing his right hand on her heart and left on her head until life in her body became extinct and the soul got absorbed into the Spirit into the Peace that passeth all understanding.

Some time after the event, when some one referred to the passing away of his mother, the sage corrected with a cut remark "No, not passed away, absorbed".

On other occasion, referring to the same subject,

Tears are liquid eloquence.

1ST JANUARY 1960

213

stated "Yes, in her case it was a success; on a previous occasion I did the same for . . . when his end was approaching, but it was a failure, he yawned, passed away".

Further explaining in part what was happening during those ten or twelve hours when his hands were on the head and heart of his mother, he said; "Innate tendencies, vasa-nas or subtle memory of past, experiences leading to future possibilities, became very active; scene after scene rolled before her in the subtle consciousness as the outer sense had already gone; the soul was passing through a series of experiences that might possibly have required many births of her, but for the quickening process worked out by the special touch given on the occasion; the soul was at last disrobed of the subtle sheaths before it reached the final destination, the supreme Peace, Nirvana, Samadhi from which there is no return to Ignorance".

Utterances to this effect regarding his mother are aphorisms for which a plain commentary is to be found in the general atmosphere and his attitude to the samadhi and the temple constructed after the event.

From Skandashram on the hill, he was for about six months daily visiting the samadhi at the foot the hills where her remains were interned, until one day he suddenly sat and has continued to stay there to this hour.

"Not of my own accord, I removed from Skandashram" He said, "Something placed me here and I obeyed; it is not due to my will, *swechcha*, it is *parechcha*, the will of others or of the Lord".

What has been so far stated is enough to show how he looks upon this samadhi with which, one may say, commenced a new period in the history of his life and the ashram. The fact is well known that from 1922 onwards, the Ramanashram has been steadily growing, the teachings and influence of the sage are increasingly recognized and spread, especially in the last half a dozen years the name of Sri Ramana Maharshi has touched some of the earnest hearts of Europe and America.

Tears are melting pearls.

On one occasion Sri Maharshi is said to have remarked "where is she gone? She is here". This was taken to mean that she, his mother, was as a freed spiritual being, lived with him in his atmosphere. If so, it may be that the principle of female Energy, shakti, was required to extend and spread the influence of Sri Maharshi and that was supplied by his mother effectively after her samadhi. This need not be discussed further here, as it can be best understood only by students of occult tradition and knowledge of the East as well as of the West.

The greatness then, of Sri Maharshi's mother rests much more upon other factors than on the fact of her great good luck of having been a good and pious minded mother of spiritual personage of a rare type. Her greatness lay in her capacity to receive the help and influence in the closing hours of her life and thereby to shuffle off the subtle coils of mortal Ignorance before she could get liberated into the eternal station of The Supreme Peace. Above all, her worth and greatness are manifest in the increasingly felt influence of the spirit and teachings of the Maharshi, spreading across the shores and entitling her to take the place of the Madonna in the institution of Sri Ramanashram where the Lingam Matrubhooteshwar (the Lord who has taken her unto himself) is installed and offered daily worship.

—*Sunday Times*, June 14, 1936

A PERFECT IMAGE OF THE LIFE DIVINE

(BY SRI K. RAMACHANDRA, Editor, "Religious Digest", Ceylon)

Saints and Sages are the salt of the earth. They are the saviours of humanity. They are the sustainers of society. Philo remarks: "Households, cities, countries and nations have enjoyed great happiness, when a single individual has taken heed of the good and beautiful. Such men not only liberate themselves; they fill those they meet with a free mind".

Tears are the refreshing waters of the Soul.

1ST JANUARY 1960

215

In all sects of Hinduism, the worship of Saints and Sages forms an important feature. In the galaxy of spiritual giants of modern India, a great Sage answering to the description of Philo in a supreme way was Bhagavan Sri Ramana, popularly known to the world as 'Maharshi'. He stayed at Tiruvannamalai in South India for over 54 years and attained Mahasamadhi in April 1950. His 80th Birthday Jayanti falls on the 17th December 1959.

His teachings have a unique appeal to thinkers of both East and West. He was considered as the living embodiment of God-central life, 'a perfect image of the Life Divine in the mirror of human existence'. In the words of the world-renowned Psycho-analyst, Dr. Carl Jung, "Sri Ramana is a true son of the Indian earth. He is genuine, and in addition to that, something quite phenomenal. In India, he is the whitest spot in a white space".

The Maharshi was not one of those teachers who tried to make an impression on his devotees and others by mystifying matters. Nor did he utilize any of the psychic powers to attract the curiosity-seekers and miracle-mongers. His method was direct. He disclosed the truth in the simplest possible language, as realised and lived by him. He spoke very little, but in his look there was not only love and compassion, but a subtle spiritual vibration which went deeper into the heart of the visitor.

He regarded nothing as alien, none as other, no event as undesirable. He thought of others in the same way as he thought of himself. Love and love alone influenced his relationship with others. His teaching through Mouna or Silence was difficult to be understood by the average person. Once a visitor from the West put the question to him as to why he was staying at one spot for years together without moving about and preaching to people the truth he had realised. The Maharshi gave his characteristic reply as follows:

"How do you know that I am not doing it? Does preaching consist in mounting a platform and haran-

Tears are the silent language of grief.

guing the people around? Preaching is simple communication of knowledge; it can really be done in silence only. What do you think of a man who listens to a sermon for an hour and goes away without having been impressed by it so as to change his life? Compare him with another who sits near a holy presence and goes after some time with his outlook and life totally changed. Which is better, to preach loudly without effect or to sit silently sending out inner force?

On another occasion, answering a similar question from an Indian devotee, he remarked:

"Vivekananda was perfectly right when he said that if you thought a good thought in a cave it would have repercussions in the whole world".

So, friends, let us today meditate in silence on Bhagavan Sri Ramana. Though he had given up his physical body, His presence is felt by thousands as before. It is not confined to Tiruvannamalai. It never was. But the Hill where he sat for years has a special attraction. Visitors come there even today from the four corners of the globe.

(Talk on Radio Ceylon on 8-11-59 in connection with the Weekly Series of 'Hindu Thought for the day').

SRI RAMANA GIVES RAMA DARSAN

(BY SRI T. K. SUNDARESA IYER
of Sri Ramanasramam)

In 1908, as a boy of ten I first contacted Sri Ramana Maharshi, then in the Virupakshi cave. Had you seen him in those days you would hardly have taken him for a human being. His figure was a statue of burnished gold. He simply sat, sat and sat, and rarely spoke. The words he spoke any day could easily be counted. An enchanting personality who shed a captivating lustre on all, a life-giving current flowed from him charging all those near him.

Temper is a revelation of an unloving nature at bottom.

1ST JANUARY 1960

217

His sparkling eyes irrigated those around him with the ambrosia of his being. Peace, Peace, Peace, you have lost your individuality in him. One has no sense of body, space or time. He absorbs you, is your all, is the all. I remember the first song I sang before him at the time. It was the famous Namasivaya Padikam commencing 'Marruparenakkinri' of Sri Sundaramurthi Swamigal. From then on He had me linked inseparably to himself. I know one and only thing and that is He alone exists as Brahman and all else have an appearance of existence only and in reality are not.

I never had to leave Tiruvannamalai after my nineteenth year. Sri Kavya Kanta Ganapathi Muni was then in Tiruvannamalai. His Vaidika Sabha was very active and he gave a series of discourses on the Vedas. His magnetic personality and exposition of the greatness of Bhagavan Sri Ramana Maharshi so deeply impressed me that I decided to study the Vedas at his feet, and was gladly accepted as a student. He was then living in the Mango Cave below the Virupakshi. Eight years I studied the sastras under him; and with him daily visited the Maharshi and had enjoyed the benefit of his presence. After the Mahasamadhi of the Maharshi's mother Alagammal, Sri Maharshi came down and the present Asramam came into being. Sri Kavyakanta and his chelas would come down from the hill to the abode of the Maharshi, when there would be memorable and scintillating discussions. When Sri Vasishta Muni was in the hall, Sri Maharshi could be seen in the full bloom of his being. The discussions ranged on various schools of thought and philosophy and it was a period of great literary activity at the Asramam. Besides Sri Kavya Kanta, Kapali Sastri, Muruganar, Arunachala Sastriar of Madras Gita fame, with his devotees, Sri Munagala Venkataramayya (now Swami Sri Ramananda Sarasvathi), author of "Talks with Sri Maharshi", Siva Prakasam Pillai and a host of others used to be in the hall, which was open all through the hours of the day and night. It was then the Mukta Loka of Sri Ramana, who was our Iswara, Guru and

A sunny temper glids the edges of Life's blackest cloud.

Atman. Our lives were based and turned upon that one central personality. Nothing gave us greater joy than to be in the presence of Sri Maharshi as often as possible and do his biddings (kurtreval). Thus did time pass till 1929 when on leaving Tiruvannamalai for good, Sri Kavyakanta made me over to the care of Sri Maharshi, and in the very first letter he wrote, asked Sri Maharshi to take particular care of me. I was at school when the letter was received and the Maharshi had tucked this particular letter under his cushion, which he pulled out and reading, told me on returning from school, "Look here, you must not run away from here. I am answerable to Ganapathi Nayana. He may come any time and claim you from me."

Our happiness in the presence of Sri Maharshi was comparable to the joys of hosts of Siva on the Mount Kailas. Sri Bhagavan used to say: "Kailas is the abode of Siva; Arunachala is Siva Himself. Even in Kailas things are as they are with us here. Devotees go to Siva, worship Him, serve Him, and hear from Him the interpretation of the Vedas and Vedanta day in and day out." So it was Bhukailas at the foot of the Arunachala hill and Arunachala Paramathman in human form was Bhagavan Sri Ramana Maharshi.

In May 1933, on the completion of 35 years and on my 36th birthday, after the usual prayers and bath, I sat in the presence of Sri Bhagavan in a pensive mood. I addressed a prayer in the Tamil virtham style to Sri Bhagavan and complained "O Bhagavan! I have completed three decades and five years and yet have not had the experience of the real you. Pray let me have this day the touch of your grace." Handing this slip of paper I prostrated to him. Bhagavan bade me sit down and gazed steadily at me—who was in a pensive and meditative mood. All of a sudden I lost body consciousness and was absorbed in Sri Maharshi. I was turned inward and the voice of Sri Maharshi bade me see whatever I desired to. I felt that if I could have the darsan of Sri Rama my life would have been

Temperance is the beauty of the soul.

1ST JANUARY 1960

219

fruitful, as I was very much devoted to Sri Rama. I had then immediately a darsan of Sri Rama with Sita, Lakshmana, Bharata, Satrugna and Hanuman. The ecstasy of the vision defies description and I simply sat on, with Maharshi perhaps gazing on me, without my being aware of his gaze. Two hours might have thus passed in the pin-drop silence of the vision when it vanished and I prostrated at the feet of Sri Maharshi with tears of ecstasy in my eyes and hairs on ends. To Bhagavan's query I replied that I saw my dear Rama of course.

Bhagavan asked me to get the book 'Dakshinamurthi Ashtotra' which I had not read and opening up a page therein gave it to me to read. The fifth name from the last read "Om Sri Yoga Pattabiramaya Namaha". Bhagavan then said, "Sri Rama is Dakshinamurthi and Dakshinamurthi is Sri Rama. Do you know where Ayodhya is? The Vedas put it as in the surya mandala and describe it as 'ashtachakra navadwara devanam purayodya.' Arunachalam also is ashtachakra puri and Arunachalam is Sri Rama as well as Dakshinamurthi. One has not to go to surya mandala to see Ayodhya or Sri Rama, but one may see it here and now."

Thus did Sri Ramana give me darsan as Sri Rama, once again proving the age-old adage that Mahathmas can give darsan as any Ishta—vide Sri Ramana Gita Ch. xviii; 26. In Sri Krishna avatara, did not Bhagavan grant Sri Ramadarsan to Hanuman? Later I recollected that it was given me to have Sri Rama darsan as painted in Sri Tyaga Brahmam's Panchayathana picture of Sri Rama. Dear reader, not for a moment do I for this reason presume to equate myself with Sri Tyagaraja. Jai Sri Ram—Jai Sri Ramana.

A CURE FOR CONFLICTS

(BY SRI P. K. SUNDARAM, M. A., Lecturer in Philosophy
University of Madras)

In the ultimate analysis, the tensions in world history,

Temperance is the best medicine.

political, ideological, economic, social, racial etc., are reducible to the inner psychological and spiritual conflicts of individual men. Plato said, the state is the citizen writ large. We may say that the world history is the expression of the individual psychic histories. The roots of the world events are first evolved in the minds of men. The outstanding achievements and crushing failures of man in the past were first conceptual visions and designs before they became the concrete facts of history. In spite of Marx and Hegel, history is made by individuals. The so-called dialectic of class-conflict and inner contradictions of historical movement, so much urged by Marx and Hegel are only the interpretation of the meaning of history as they saw it. They tried to give history a significance, a direction. The result was materialistic or idealistic interpretation of historical events. In the biological science, it is Charles Darwin that supplied an insight into the evolution of the species. Newton made the phenomenon of gravitation intelligible to us. The discovery of meaning or significance is the function of the mind. And all such discoveries, in the scientific and literary and historical fields have been essentially the individual contributions of master-minds. Much more so in matters religious and philosophical. Religious leaders like Jesus Christ and the Buddha, and philosophical geniuses like Sankara who have enquired with penetration into the tensions of the soul have made the causes of the tensions clear and embody the cure in their exalted lives.

If the tensions of society are attributed by Karl Marx to economic inequality in the social strata, if to Charles Darwin the struggle for existence is for the survival of the species, if the secret of planetary and solar motion is in gravitation according to Newton, to Sankara, the tensions of the soul find their roots in a metaphysical ignorance and from this follow the psychological hindrances in the individual which result in the clash of heads and hearts in society. Change the character of the individuals, you change the face of the society. Society is the functional name for the concrete living of individuals composing it. Therefore

Temperance is the foundation of Virtue.

the maladies and tensions in a society are removable only by a transformation and an orientation of the fundamental attitudes of the constituent individuals.

Why do tensions arise and how do they cease? Why does man hate man and work for mutual extinction? Hate and fear are afflictions of the soul. Sankara discovers the cause for this disease of the soul in three things *avidyā*, *kāma*, *karma*¹. These three are so closely interrelated that Sankara uses the three names together as *avidyākāmakarma*. The failure to discriminate the eternal from the non-eternal *nityānityavastu aviveka* - and to see the oneness of all selves leads to deeply entrenched individualism from which arise desires and strifes, love and hate, fear and exclusiveness. That we are different from each other is a delusion. That we are fundamentally one is the truth. So long as this fact is not realised, the tensions of the *samsāra* are not very likely to resolve. Commenting on the first verse of *Isa Upaniṣad*, Śaṅkara writes that one who knows the truth should regard the whole universe as Brahman. The one Reality manifests itself in the multiplicity. Commenting on another verse of the same *Upaniṣad* "*yastu sarvāni*" etc., Śaṅkara writes: *ātma vyatirikṭāni na paśyati*². All sorrows of the world are due to the *vikṣepa* or distraction in the manifestations. That one who sees the same spirit everywhere, *ātma*, by comparison with himself *aupamyena sarvatra samam paśyati*³, seeing that what is pleasure or pain to himself is alike pleasure or pain to all beings, causes pain to no being. He does not fear death and his spirit is indomitable. His soldiery is spiritual. The differentiations of name, colour and caste are superficial and the distinctions from which most of the crucifixion of feelings originates are empirical. The spirit that actuates us is the same. "There is nothing other than He. I am He; Thou art He—all that exists is He. Give up the delusion of separate-

-
1. *Commentary on Mundaka Upaniṣad*, III. i. i
 2. *Commentary on Isa Upaniṣad*, 6
 3. *Saṅkara on the Gītā Verse IV. 30*

Temperance is the guardian of Reason.

ness''⁴. In our ignorance, we treat the superficial and the accidental as real and fundamental - *avidyākālpitam lokaprasiddham jivabhedam*⁵. This ignorance only is to be dispelled and man's mind should only be educated in the concept of oneness for the kingdom of Heaven to be established on this earth of petty rivalries and paltry prejudices. A lapse from the knowledge of this supreme truth precipitates the multitudinous interests, *kāma*, and reckless activities and impassioned conflicts, *karma*. This is the significance of Śaṅkara's phrase - *avidyākāmakarma - anātmadarśino* and *anātma viṣayaḥ kāmah; kamayamānaśca karoti karmāni; tat tat phalopabhogāya śarirād upādānalakṣaṇasamsāraḥ*. Such is the diagnosis and cure that Śaṅkara suggests for the conflicts of man.

Śaṅkara's remedy is metaphysical as the error or *avidyā* is a metaphysical error and not merely an empirical cognitive error. It is a remedy, not for the world tensions alone, but for the *tension that is the world*.

Now, how is this remedy relevant in the workaday world where ethics is economics, expediency the only virtue, political craftsmanship and business tactics are the ideal and mammon, the supreme God? I beg to submit that even in our secular enterprises, and enlightened legislations we are more and more approximating to the truth that was communicated by Śaṅkara. Today the most civilised form of political government is acknowledged to be nothing other than democracy. The state sovereignty ultimately lies with the people, not with the favoured few of an aristocratic descent or with kings with claims to divine viceroyalty. Man now more than ever, has come to be recognised as expressing in himself a personality that is so sacred as not to be violated by secular profanities. The fundamental rights guaranteed in the democratic constitutions to the individuals are acknowledgements of this supreme principle of sacredness.

4. Introduction to the Commentary to the *Svetāsvatara Upaniṣad*
5. Commentary on the *Brahma Sūtras*, II. i. 4 and I. 3. 19
6. Commentary on *Taittiriya Upaniṣad*, I. 2.

Temperance is the virtue of prosperity.

1ST JANUARY 1960

223

dignity of the human self and the equality of all people before law. The national laws of particular political states may fail to grant this fundamental truth - such as we find today for instance in the policy of apartheid so vigorously pursued by the Union of South Africa. It then becomes imperative to assert the identical status of all human beings, not merely in the eyes of the human laws, but fundamentally as the manifestations of the same *caitanya* as sons of God—our secular organisations must be based on this sacred principle if the social and political conflicts should be eradicated.

As with individuals, so with nations. The recognition of the sovereignty of a nation is only the recognition of the sanctity of the people of that nation. Much of the world conflicts that threaten human civilisation today will vanish if it is realised that we are knit together in a spiritual fellowship, that we are the expressions, fundamentally, of the Supreme Truth. The barriers that divide one from another are external and casual and they should be broken down and the essential truth should be seen.

Commenting on the 42nd verse of the 3rd chapter of the *Gītā*, Śaṅkara writes that senses are subtler than the gross and external physical body. But mind with its thoughts, impulses and errors is subtler than the senses. The discerning reason is superior to this errant mind. But there is an indwelling principle which is enshrouded by all these sheaths as the Taittiriya Upanisad points out—that is the Self. There we get the central core where distinctions break down.

It is seen, therefore, that all living beings are fundamentally one, when one views it from the metaphysical point of view. Even from the physical and empirical standpoint where it *seems* difficult to get over the idea of differences, we are more and more approximating, to a form of social living and international relations where the individual is treated with more respect than he is in certain parts of the world today and where nations are given their due and

Temptation is the file which rubs off much of the rust of self-confidence.

where all will work for a common destiny with a steadfast purpose of elevating humanity as a whole. If we raise our empirical superstructure on these transcendental foundations supplied by Śaṅkara there is hope for humanity. The task may be difficult but that should not deter us.

THE PERCEPTION THAT WE NEED

(BY SRI SWAMI SIVANANDA, Rishikesh)

Now-a-days everyone knows that the sacred scriptures of all religion, the ancient sacred books are storehouses of the secrets of life. They hold hidden wisdom behind their apparent word. Thus, in the overwhelming generosity of heart, the modern man is sporting enough to tolerate their to exist. The most unfortunate among this family are the Puranas. The very word Purana has by kind convention come to take on the meaning of long-winded rigmarole. Any boring recital is usually out short with a "All right Bhai Sahib, I don't want to hear this Purana" which means 'Dry up brother. Shut your shop'. Such is the pathos.

Is this the attitude in keeping with man's claim to rationality? Have you done justice by merely accepting that the Puranas are valuable allegories symbolising great spiritual truths? If man does not tap the wisdom and utilise it, does it not amount to neglecting the Puranas? They were not and are not meant merely to be ornaments but are as greatly utilitarian as any modern scientific invention. They are allegories. They are documents in cipher. By neglecting them man neglects his own welfare. We all know how in the period of war no scrap of paper however trifling it may seem, is let pass without the strictest and closest scrutiny. Even the most seemingly inconsequential narrative or letter receives the most careful attention. They do not simply see the writing but look at it with care. Even more, they not only look at it but look for what at first may not be visible on the surface. More often than not, it was sure to contain valuable information and

Tenderness is the infancy of Love.

1ST JANUARY 1960

225

guidance that would perhaps help to win the war. It might mean all the difference between victory and defeat. This ought to be our attitude towards the scriptures if we accept that they contain esoteric import, which in fact they do. Such is the perception that we need.

Let us take a typical example. There is the story of the ten incarnations or avatars of the Lord. A little thoughtful research will bring to light the startling fact that more than the recital of the Lord's Lilas, they actually summarise the process of the seekers' spiritual progress affording a clear view of the pattern of the Sadak's inner development.

The opening act of this wonderful revelation is the Matsyavatar rescuing and bringing up the Vedas concealed in the ocean waters. Vedas give man the knowledge of the true purpose of life and open his eyes to the lofty mission of human beings on earth. This knowledge is fully covered over by the waters of ignorance. It has to be brought up. This is the first step in the life of the Sadak. This awareness comes to the surface. This is man's first awakening, the glimmering of his spiritual dawn. The consciousness of life's purpose is brought up from the depth of ignorance. Matsyavatar is thus enacted.

What happens next. The force of darkness will not allow the newly awakened one to Arise and March on. There commences the inner struggle between the force of good and evil, each trying to get the upper hand over the other. A regular tug-of-war, a vigorous churning takes place inside. This is the fight between Devas and Asuras, the celestials and the demons, depicted on the eve of the Kurma Avatar. This process of churning (the Amirtamanthan of the Purana) is absolutely necessary before the Sadak can enter the next stage. One or two points are to be noted in this period. Doubtless the churning brings up the Amrit or the Nector of realisation ultimately but during the process things like the Kala-Kuta, the disastrous venom concealed inside, rise up to the surface, and they have to be

Territory is but the body of a nation.

reckoned with. Spiritual purification is a kin to opening Pandora's box of Grecian Mythology.

Now, so far we dealt with the poisons that rise to the surface. These at least are visible and can be fought with face to face. But certain aspects of man's lower nature instead of coming to the surface dive deeper into the unfathomable subconscious and defy all attempts of the Sadak to get at them. But no, he must get at them. There is no other go. He must reach down and annihilate them. These aspects are depicted in the puranas as the Asura Hiranyaksha. The drama of the great Varaha-Avatar tells you how you have to dig deep down into the very bowels of the dark earth and give battle to the demon in his own element. Hiranyaksha is to be slain. This symbolises the deep self-analysis the Sadak has to do, probing into the innermost reaches of his sub-conscious self, relentlessly pursuing and tracking down the hidden vasanās like lust, anger, greed, etc. and destroying them. When this is done, when the Sadak takes this resolute step, then starts the great inner war. The asuric part of man rises in revolt against the divine force and swears vengeance for the injury done to it. It becomes the Hiranyakashipu. Now a significant fact. Why does all the vengeful hatred of this asura take the form of a terrible persecution of a little child? Why is the divine side depicted as the "little" Prahlād? Because this is the struggle in the beginning stages of the sadak's spiritual life when he is but a mere infant upon the spiritual path. He has the deep advanced knowledge or Jnana element is absent in the picture. It is all faith, love and outpouring in incessant prayer. The Lord comes to the rescue. But here again a very significant point. The Lord comes in a dual form. X is entirely divine but yet four-armed divinity coupled with an earthly aspect too. And this earthly part is that of a lion. Why lion? Now in spiritual parlance the human being is conceived of as Pashu and the Lord, the only Puruṣa, as the Pathi. The human-cum-divine being who comes to the rescue of the seeker at this stage is the Guru-God. Among the Pashus i. e. mankind, the Guru is verily lion among

Thankfulness is the tune of angels.

1ST JANUARY 1960

227

men. And he is divine too. 'He Guro dayabdhe nrikesari'-in such terms does a Marathi saint address his Guru. This Guru, the Nrisim Avatar hastens to the rescue of the Sadak. He emerges victorious.

Vice is vanquished. Virtues develop in him. This paves the way for the enactment of the drama of the fifth avatar namely the Vamanavatar. The aspirant grows into the paragon of power and virtue, into Emperor Bali having domain over illimitable wealth. Pride creeps in. This sudden access of power and plenty brings undreamt of fame and renown. The Sadak's head is turned. The Lord perceives that it is high time a lesson is taught for his (the Sadak's) own good. But before pride, the forces of good seem powerless to operate with success. Arrogance is a formidable factor in the life of sadhana. The counteracting agent has to come in disguise, in a tiny diminutive form. The mysterious force called humility alone is an equal match to spiritual pride. It operates subtly and gradually, coming as a humble suppliant in the beginning. One aspect of the Sadak's ego-sense tries to obstruct this good work. But it is a divine force and in the end drives pride down to the earth. The next battle is won, Sukracharya's tactics fail. Bali is vanquished.

Spiritual life now takes a decisive turn. Major obstacles and tests are surmounted, passed. The Zero hour arrives: that is the crux of spiritual life. It is the crucial moment of the Sadak, being transformed into the saint. The final adieu is to be bidden to the minutest traces of earthly nature. He has to get free of the body sense, nay, even the human consciousness and make a complete break with Prakriti and what she stands for. This is the slaying of the Mother by Parasuram. An absolute surrender to the Purusha (obedience to Jamadagni) is made so that the full grace of the Divine flows into him. The tremendous incident throbbing with a wealth of human emotion, the drama of Parasuram's implicit obedience to Jamadagni's command and the determined slaying of his own mother

Theology is piety in creed.

with ruthless axe is this death of the Prakriti consciousness of the saint by the complete taking over of the Parashakti-vritti, Parasurama. Now symbolising as it does the crucial stage of the threshold of enlightenment, the subsequent actions of the Lord as Parasurama elaborate the inner process that are implied by this transformation. Parasurama exterminates the entire Kshatriya race root demonstrating thereof the law that the very moment realization dawns upon the evolving soul then the entire host of 'agami' and 'sanchita' karmas are wiped out at one stroke. You know how the Kshatriya is the most vigorous, active and aggressive race. It is as a class embodiment of rajas. The karmas partake such rajas, being dynamic seed-source of countless further actions one behind the other, ever moving up into the front line of their inevitable fruition. They form a restless ever-moving chain and constitute as were, the motive force that keeps the terrible wheel of birth and death constantly rotating. Their formidable legion gets annihilated in a trice upon the dawn of transcendental experience. But wait—two lone remnants survive the family of Dasaratha and Janaka too. And these are Prarabdha karma concretised as the body-Dasaratha (with its ten Indriyas) wedded to the play of the three gunas (three wives) and the four antahkaranas (four sons), and secondly, the motiveless, absolutely unattached activity that the enlightened sage carried without the idea of agency Lokasamgraha, the grand raja-karya of Janaka with the spirit: mithilayam pradeepthayam name kinchit pradahyate:

Hence onward it is all joy and victory. All the divine forces now swear allegiance to him. The entire deva host the kapi-sena of Ramavatar is on his side. Only one thing remains: that is to cross the final barrier of duality, savikalpa and reach that region wherein awaits the prize of Ultimate realization. The drama of Ramavatar demands bridge the gulf and win the supreme prize. Rama Rajah follows and the next avatar, Krishna, reveals the perfect Jeevanmukta stage, there it is all Lila. He is the divine

Thought is a fountain from which flow all good and evil intentions.

1ST JANUARY 1960

229

vendor in the mart of bliss. Divine play, Sahaja Samadhi—all activities in continuous unbroken consciousness of this essential Nature.

Buddha-avatara. It is the solemn consummation of a glorious grand life. It is the final sunset withdrawing all the brilliant rays in the evening of a saintly life, getting self absorbed, the Buddha under the Bodhi Vriksha. The sage now plunges into nirvana under the tree of supreme transcendental wisdom and attains oneness with the Infinite returning to his primal source. With paeans of joy and hosanna of victory the curtain peacefully swings down to silvery notes of divine joy bells.

Well, we are now confronted with the Kalki Avatar. What is this anti-climax? No, it is a logical fruition of the Life Triumphant. Just as the Sun that has burst forth at last from the enshrouding mass of dense dark clouds, forthwith radiates its throbbing, vital brilliance in streams of potent dazzling light, even so a life perfected becomes a source-point of positive Power for Good. It becomes a divine force crusading forth into the universe breaking a heroic lance for Dharma and sweeping down as an avenging terror upon Adharma. Such is the symbol of the Kalki-Avatar to be sounding the death-knell to all unrighteousness and establishing the Kingdom of God on earth.

Thus from the dramatic incident of the Matsyavatar to the grand climax Kalki, the dasavatar depicts with wonderful vividness and marvellous insight the process of human Monad struggling and successfully attaining to the process or the Universal Consciousness and also the ultimate nature of the impact of such realization upon the destiny and history of humankind.

This is but one example I have taken. The scriptures teem with a wealth of such marvellous, esoteric and philosophical allegory. The typical example I took, I have but treated in mere general outline. There are details there in plenty and deeply interesting too. Approached with the right perspective, every scripture worth the name will reveal

Thought is a power no tyrant may control.

veritable mines of wisdom. Let not Puranas mean so many antiquated scrap-books merely tolerated to exist. They hold within their neglected covers a valuable spiritual heritage for our edification. They are precious documents worth their weight in gold. With them it is indeed a case of 'seek and you shall find'. May the great sacred texts of all religions continue to guide, inspire and illuminate mankind on the march towards realization and perfection.

(Om Tat Sat)

THE NEED OF OUR TIMES

(BY PROF. S. V. RAM, Lucknow)

As the poet says, the proper study of mankind is man. But wisdom lies in one making oneself the object of investigation, analysis and the sole object quest and realisation. This is as much true today, in this "atomic age of scientific advance," as it was centuries ago. The life and teaching of Sri Ramana Maharshi establish the truth of this statement beyond all possible doubt.

Life in modern times, in spite of its material prosperity and intellectual and artistic attainments, has not been conducive to human happiness. Hindu and Buddhist thinkers with singular unanimity declare that *avidya* (ignorance) is the source of our sorrow and suffering. The primary characteristic of *avidya* is the ego-centered outlook of man. Consciously or unconsciously he gives preference to his individual needs, though they may conflict with the well-being of society. He develops an acquisitive instinct and looks upon every other being as his potential enemy. He clings to the things of the world, to his hearth and home, to his neighbours, to his community, in short to everything that is evanescent and unreal. He thus becomes a divided being through his ego-centric nature on the other. In this web of conflicting claims he is tormented by fear, doubt and disbelief. He makes the world of incessant activity.

Thought is the labour of intelligence.

1ST JANUARY 1960

231

The tragedy of the whole situation is that in spite of man's mighty intellectual attainments he has added little to his moral stature. He has overrated the importance of the virtues of the head, to which he has entirely subordinated the virtues of the heart. Indeed, so dense is his *avidya* that he is not even conscious of the fact that all the while he has been in the darkness of ignorance. He therefore presumes he has himself fullest moral worth and competence for reforming society and the world, without bestowing a single thought on the need of reforming himself, in the first instance. And the worst part of the tragedy is that when, due to his frustrated activity, he becomes sick of the world and the social conditions, he grows insensible to the moral values that should govern his conduct. Only when man understands the true aim of life will he find real and abiding happiness, the happiness which is the inalienable treasure hidden in the heart of every human being. Nothing reveals to us this aim of life more clearly, more powerfully, than the life and teachings of Sri Ramana Maharshi.

Saints and sages are best studied in their day-to-day life. The study of a world-personality as that of Sri Ramana Maharshi is of the utmost value for us, provided it is first-hand and unbiassed. My old and esteemed friend, Dr. M. H. Syed, led me to the sacred presence of the Sage, and it was no surprise for me to find among the assembled devotees men from distant countries like Europe and America. One of the most remarkable features about Sri Maharshi is that his teachings are mirrored to perfection in his life. He teaches the path of Self-enquiry, and with Self-enquiry he began his spiritual career. Abidance in the Self, declares the Sage, is the highest attainment, and it is in this State Transcendent does one find him at all times. It is a still more remarkable fact that this harmony we now find between the Sage's precept and practice had commenced with his boyhood life at the Hill of Arunachala.

There are certain very unique features in relation to

Thought is the language of the soul.

the life and teachings of Shri Ramana Maharshi, which require special mention. The first and the foremost among them is the simplicity of his spiritual message. He does not preach a complicated code of *Sadhana*, but declares that man has merely to realise his inherent nature which is Eternal Bliss. This simplicity of his teachings may be explained by the fact that the Sage himself had his realisation in its pristine purity and without the prolix scholastic learning. Secondly, his teachings have a strong rational appeal, evidently because his own realisation, being based entirely on his own experience, is independent of all extraneous authority. It is due to this rational appeal that we find today men of all castes and creeds, of all races and religions and from distant parts of the globe paying their homage to the venerable Sage.

Perhaps there is no instance in history of a sage, who during his life-time, had so influenced the thought of aspirants in his own country as well as in foreign lands while he himself did not stir, for more than fifty years from the place he chose for his abode.

SURRENDER AND WHAT IT MEANS

(BY SRI S. NATARAJAN, Advocate, Mohanur)

The story of Adipatha Nayanar as portrayed in Periyaval puranam not only sets the principle that the best offering to God is 'Love' but also serves as a sustained commentary to the verse in Gita which says that one grain of incense with devotion offered is beyond all perfumes of Saba Spices.

Adipatha Nayanar was a leader among fishermen who lived on shores of Negapatam, a sea-port, in the then Chola Kingdom. He was a sincere devotee of the Lord Siva and in him all the qualities of head and heart were fully developed and evenly balanced. The fishermen used to fish in the sea and heap them on the shores. Adipatha sold those fish in heaps and found his income that way. In such

Thought is the measure of Lives.

1ST JANUARY 1960

233

merchandise he prospered well and acquired some wealth also.

As is usual in some of the community and places even today to offer the very first fruit of an enterprise to the Lord, Adipatha took a vow to offer the very first fish daily to the Lord as a token of his love and devotion. This vow, he observed, in all sincerity and carried on to the core and strictly. He did not fail to observe the vow when the first find was something invaluable. The vow was performed irrespective of the fact whether the first fish that he caught was very small or big or costly and so on.

While Adipatha was thus carrying on his pious life without any difficulty, misfortune intervened. For days together Adipatha did not get as much fish as he used to get. On many days he got only one fish. On all these occasions Adipatha let the first fish into the sea in the name of his Lord without feeling for the rigour of the vow.

Being thus deprived of his income, events took a different shape. His resources having dwindled he was not able to maintain his poor relations. Even meeting his own ends presented a problem to Adipatha. As Tiruvalluvar says (in 267th couplet under 'Tapaz') that a true devotee will stick on to the truth as more and more hardships are entertained, just as the gold will emit its true colour on smelting and further smelting, Adipatha in the midst of such difficulties did not lose heart and faith in the Lord and as usual offered the first and only find to Him with equal zeal and devotion.

As if to exhibit to the world that Adipatha did not lack anything but has all faith in Him, one day a very costly golden fish was caught as the first boon in his net. The fishermen were all happy at that find as they thought that they could make considerable fortune by selling it. Adipatha too knew that it was a very costly fish. But yet he did not choose to benefit by it even in the straitened circumstances, placed as he was. He commanded his men

Thoughts are the first born.

to let the fish into the sea as the offering to Him that also. Such was the God-headed nature of this Nayanar.

By this action Adipatha surrendered himself to the Higher Power which in essence is Bhagavan Ramana teaching. Ramana says: "Only so long as you think that you are the worker you are obliged to reap the fruits of your actions. If on the other hand you surrender yourself and recognize your individual self as only a tool of the Higher Power, that Power will take over your affairs along with the fruits of actions. You are no longer affected by them and the work goes on unhampered". Adipatha offered the first find everyday to the Lord without a motive and with devotion. As Guha offered the meat to Rama, Adipatha gave the fish to the Lord of his choice.

The 26th verse of ch. IX in Gita runs thus :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

Keeping with this tenet Adipatha offered with feeling of devotion and the Lord accepted it. How? As Ramesh Krishna Paramahansa said that under the intensification of devotion of His worshipper the Infinite reduces Himself into the Finite and appears, there appeared the Lord with His consort on the bull when Adipatha let the costly fish into the sea. Adipatha prostrated before the "Divine Couple" and reaped the fruits of his devotion. Justly the Nayanar proved to the world that love of a devoted heart is more dear to Him than the riches of the Wealthy people.

BHAGAVAN SRI RAMANA MAHARSHI

(BY MRS. MERSTON)

Impressions and Reminiscences

Paris, 1937-8. A small group of Ommenites meet weekly to discuss Krishnamurti's and other teachings. One of us had read Paul Brunton's 'In Search of Secret India'.

Thoughts are a nation's mightiest bulwarks.

1ST JANUARY 1960

235

so all knew the Maharshi by name and we had discussed His teaching too, but one of us, Pascaline Mallet had actually visited Him in His Asram and been much impressed. One day, she received from a friend met there, a copy of his daily diary kept while at the Asram, and this she brought to read to us. A little later, Pascaline asked me to help her to translate 'Who am I' into French. All this made so deep an impression on me that, on return to India, being in the South touring with a friend equally curious to see the great man so eulogized by Brunton, we decided to turn aside and visit Tiruvannamalai to see Him for ourselves.

That was in 1939, thus just twenty years ago, Bhagavan drew me to Tiruvannamalai. All was new to me. I had known Krishnamurti, Ouspensky and Gurdjieff, but never any Hindu Sage of the advaitic tradition, yet, from the first moment in His presence He made me feel at home, and the peace of the little Hall drew as nothing had before. We had planned to stay for two days and my friend left as arranged, but still having two more days free before returning to the north, I stayed on. When finally I had to leave, I knew that sometime I should return.

The return came only about two years later, and from then on, for five consecutive years, I visited the Asram each summer to sit in Bhagavan's presence. Then in 1944, my work in the north coming to an end, I came to live permanently near him.

In the early days of my visits, the entrance door to the little Hall, where Bhagavan lived day and night, was opposite to His couch and diagonally to the exit doorway on the opposite side. Later it was moved down the Hall and is now directly opposite the exit. In the early days, the women sat on either side of the entrance, facing the couch, while the men sat down the other side at the foot of the couch. Every sort and kind of caste, creed and nationality came for *darshan*. To each and everyone, from Maharajah to sweeper, Bhagavan was the same gentle,

Thoughts are gems that always shine.

twinkling-eyed friend; no one, from the tiniest child, seemed awed by Him. Newcomers, including myself, would begin by asking Him questions, but soon found no necessity to voice them; in one way or another, without asking, the questions would be answered and the problems solved.

Once I had been mulling over a problem for three days without finding the solution. The fourth day, sitting opposite to Bhagavan, and still harassed by the problem, Bhagavan suddenly turned his eyes upon me. After a moment He asked one of His attendants to find Him a certain book of Puranic stories; He turned over the pages until, finding the passage he wanted, he handed the book to one of the men who knew English and told him to read the story aloud. That story gave me the answer to my problem.

At other times, from the gaze alone of His eyes, our question would be answered. Only on rare occasions would He give advice audibly, and then even, mostly indirectly. Thus to a young devotee from Bombay-way:

This young devotee was in the habit of sitting day after day in Bhagavan's presence contorting himself, twisting and turning and groaning aloud, obviously using yogic practices in his endeavour to attain *moksha*. This had been going on for some weeks, the young man was getting thin and was clearly in danger that meeting him one day just outside the Hall, I asked him why he took that path, that it was not Bhagavan's way, and that without a *guru* it was very dangerous. The young man replied that he did not care, even if he died doing the practices, so long as he got *moksha* at the end. Whereupon we entered the Hall, prostrated before Bhagavan and sat down on our respective sides of the gateway. The doorways of the little Hall had by this time been altered and we women sat on the exit side at Bhagavan's feet. I sat down just behind Mrs. T. Bhagavan was reading His mail. The young man had started on his contortings as usual, oblivious to everything around him. Presently Bhagavan began to read aloud from a letter from Paris in which the writer asked the value of asanas and yogic practices.

Thoughts are right noble companions.

1ST JANUARY 1960

237

tices. Addressing Himself to Mrs. T., Bhagavan with a smile said: "She asks the value of such practices", and He nodded towards the young man contorting, "those sort of practices have absolutely no value. At very best, the only thing that *might* happen is that, *perhaps*, after some twenty-five years going on and on with them, you *might* wake up sufficiently to realize the valuelessness of what you are doing"! The young man did not even hear the advice thus given, and although Bhagavan's words were repeated to him later by several people, he paid no attention but continued with his practices. As a result, he soon fell very ill and had to leave Tiruvannamalai.

Sometimes one could feel Bhagavan communicating voicelessly with someone in the Hall; it was as though there were a strong current or pulsation flowing from him to the person down the Hall. I had felt the like with Gurdjieff, but one special occasion in the Hall where the current was reciprocated, is an unforgettable experience.

It was in the days when the door was still opposite Bhagavan's couch, and I was sitting to the right of the door opposite to Him. Suddenly a shadow fell through the doorway and a fair, elderly sanyasi stepped over the threshold. Bhagavan, who was reading, dropped his book immediately and looked straight up at the man who took two strides forward to stand near Bhagavan's feet, returning His gaze. In Bhagavan's gaze was such love and joy that one could almost hear Him say: "So you have come at last, my beloved brother"! The two went on gazing at each other, without a word spoken aloud, but I could literally feel them speaking to each other, the flow of the current going back and forth between them. They talked thus voicelessly for some ten or fifteen minutes, then suddenly the sanyasi dropped to the floor and passed into samadhi for the next two hours. Bhagavan quietly took up his book again and went on reading as though nothing had happened, as doubtless indeed, for Him it had not. But for us it was an unforgettable experience.

Thoughts are true wealth.

During the last years of Bhagavan's life in the body many were the lessons we learned from Him, but one, and perhaps the chief one, He never ceased, especially during the last six months, to hammer into us, namely, that *He* was *not* the body; the body might go, but He would not go, for where should He go to? He always was and always would be there, with us, as now. So true did He make this for us that when I saw a corpse being carried out into the big Hall it was just a 'thing'; Bhagavan Himself was still there with us as ever and the corpse had nothing to do with Him. He was still present, ready to be questioned and talked with as before. And so well had He prepared us to realize this that in all the crowd of some 1500 people present, many of them devotees, I only saw three people cry as we spent the night vigilating the corpse. We just knew that Bhagavan had not gone, so what need to cry for Him, or rather, to cry for our non-existent loss?

We who knew Him in the body are not the only ones to feel His presence, even after he left the body. People in England who never knew Him in the flesh, have told us that, after reading about Him, they have had experiences of His actual presence near them, even of His touch, ready with His Grace to help.

May we be worthy to receive that Grace, as He so freely offers of it!

SPEECH

Speech without thought is a shot without aim. Senseless speech is a sign of vanity that makes one lavish in words and a niggard in deed. Speech is external thought and thought is internal Speech. Thought is speech in the presence of silence. Every one seems to have speech but thought only a few. Speech not backed by right thought and action is a nuisance on earth. Better be a thinker and interpreter and not a mere talker.

—Swami Rajeswarananda

Thoughts make good and great men.

1ST JANUARY 1960

239

SYMPOSIUM ON

"SPIRITUAL FOUNDATIONS OF CULTURE AND CIVILIZATION"

I

(BY DR. S. RADHAKRISHNAN, Vice-President,
Republic of India)

We should not only develop the spiritual dimension of our life but also accept all humanity as one and break down the barriers which now divide man from man.

II

(BY MAHARSHI KAVI YOGI SHUDDHANANDA BHARATIAR)

East or West, North or South all the four are one in the round horizon. Shores differ but the ocean is one. Thoughts differ; heart is one and the Soul that throbs in the heart. That is the basis of life, culture and civilization. Let us take's a lion's view of East and West and read into the history of culture and civilization and how they are heading towards a spiritual consummation.

I. What is culture

Culture is the life of art and the ornament of knowledge. Knowledge always unites and ignorance divides. Culture is the unitive force of religions and the creative power of nations. It is the dynamic élan of the progressive humanity, the inner urge of its evolution. It is an immortal force of beauty and harmony that stands the stress of changing times. It is the vital expression of the race-mind. Nations politically different, are made one by culture. The ancient Greece is gone; but Homer and Plato remain with us. The proud Roman Oligarchy is no more; but Danté and Virgil are our masters even to day. The Tzar's Russia

Thrft is good revenue.

is no more ; but Tolstoy and Pushkin inspire us even today

We remember England when we read Milton and Shakespeare, Shelley and Byron. China has undergone revolutionary changes and has suffered torturing woes. But Confucious and Leotse still live in our hearts and give us light and leading. India was a prisoner in the hands of foreign forces for about 500 years ; but none could imprison the Gita, Ramayana, Bharatam and Sakuntalam. Vyasa, Valmiki, Kalidasa, Kamban and Valluvar are gaining light and influence as ages pass on !

Jesus, the prince of divine Culture was crucified by human barbarity ; but who could check the Bible voice. It is gaining strength every day and growing as a tremendous force of constructive works and Cultural institutions. The Spirit of Muhammad Sallam has survived the Hejra and has created a very powerful empire for itself ; From Morocco to Indonesia, millions of hearts echo and reecho the mantra Allaho Akbar - God alone is the Supreme Truth. Hitler occupied Italy ; Bombs ruined palaces ; but light was burning in the tomb of Danté as usual. Art brings together minds of different patterns.

II. Poet's Heart

You know the author of Faust and Maister. Goethe created his own university ; he was not a degree man ; his father taught him something ; but he learnt many things himself. To look at the sky and wonder at the stars and bodies was a hobby of his childhood. His mother one day remarked "What favour do you expect from the stars in the sky"? "Mother", said the child, "the sky brings clouds, the sun and the stars, and I shall bring out something bright and great from my brain one day". He wrote and sang to the delight of writing and singing. He poured his subjective emotions and the imprisoned sorrows of his individual life in the first part of Faust. The second part is a reflection of his objective ideals and struggles. He was restless like Faust who failed to see peace in science, art, love, philosophy and civilization. The eternal problems of humanity

Time is a rainbow on a shower.

1ST JANUARY 1960

241

mained unsolved; "The night in which no man can work is closing upon me" said he and breathed his last crying "MORE LIGHT"! Goethe had a number of enlightened friends. Schillar, Schopenhaur, Napoleon, Pestallozzi and many other great men loved him for his genteel manners. On his way to Moscow, Napoleon saw Goethe and said "I go to conquer Russia by my sword"! Goethe gave him a copy of his Werther and said: "conquest comes not by sword; but by Culture"! This single message made Napoleon start schools and spread education as soon as he went to France with the shame of defeat in Moscow. Schillar was a man of fire and action; Goethe was a man of reflection, repose and harmony; both of them moved very amicably; how? Schillar says: "Goethe had a culture and a loving force that touched me at all angles; it is not for his genius that I adore him, but for his character which has never deceived me. High integrity, earnest sympathy, refined manners and sincerity of purpose, these are the qualities that I loved and adored in him". These are the blossoms of real culture.

III. Culture Enriches Life

Real culture enriches life. Ruskin the Champion of Truth and beauty says "there is no wealth but life and no culture without life-value". He was an artist, a word painter, an exquisite writer. One day he thought that mere writing cannot satisfy man. "That man is the best who has the widest helping hand. Let every day begin a new life, new culture of fellow-feeling". He gave away £ 20,000 for education and for helping the needy and the forlorn. This is Culture of the heart, compassion, fellow-feeling and wide charity. Such was the Buddha, who renounced royal luxury and wordly pleasures to find out a remedy for the miseries of the desire-ridden world.

There was a Tamil saint called Tayumanar. A king gave him a rich shawl. At the same time an old woman passed by shivering with cold. The saint at once handed over the shawl to her. The king resented his action saying "how dare you give my shawl to this hag"! "Not hag, sir. It is

Time is a shadow.

to the universal Mother that I gave my shawl", retorted the saint. This saint would not even pluck flowers for worship. "When I see a flower", sings he "Thou smilest in its bosom, how shall I pluck it! When I raise my hands in salutation, Thou art in my own heart! My heart blushes before Thy presence. How to salute Thee"! This is cosmic consciousness by which one identifies himself with the pure soul in all. This psychic identification is the acme of Culture. It is otherwise called spiritual realisation of the Self in all. That is the very consummation of Culture.

IV. Compassion

Lord Buddha was welcomed into the Tusida paradise. He stood on the threshold of heaven and looked down; millions of lives on the earth were suffering from lust, desire, bondage and misery. The lord of compassion said "Until there is a single soul left in the world suffering from misery, I shall not enter the gates of heaven; again and again I shall go to the world and serve mankind". This compassion is an ideal psychic culture.

V. Greek Culture

The ancient Greece saw culture in the Olympic games and herculean muscles. Ajax Hector and Odysseus were the flowers of its national culture. Socrates began a new era in the thought world: Self knowledge is the most valuable thing; Know yourself, teach yourself; enquire yourself and find out yourself. This was his teaching and he taught that virtue is wisdom. Socrates did not write a sentence; his disciples Xenophon and Plato collected the life and teachings of that great soul. Plato gave all importance to *Idea*. He considered that everything seen or felt by the senses is an expression of *Idea* sculptured on matter. Matter must be sound. He gave importance to gymnastic games, music and literature, crafts and military training. He tried to produce dynamic personalities who were leaders of the society, and good servants of the state. Aristotle's aim of education is to make people virtuous. The soul evolves the tree; even so life grows from the soul. Bo

Time is a smoke that quickly expires.

1ST JANUARY 1960

243

matter and soul, seed and tree must be cherished. He built a system of culture for the all-round perfection of body, vital and the mental.

VI. Roman Culture

Rome on the the other hand developed oratory and rhetorics. An orator that can sway the audience with his eloquence, a man of good manners, sound heart and brilliant brain—passed for its ideal man. Shakespeare brings out the rhetorical genius of Rome in his Julius Caesar. Take for instance the passionate speech of Brutus.

"As Caesar loved me, I weep for him; as he was fortunate I rejoice at it; as he was valiant I honour him; but as he was ambitious, I slew him. There is tears for his love; joy for his fortune; honour for his valour, and death for his ambition. Who is there so base that would be a bondman? If any speak, for him have I offended. Who is there so rude as would not be a Roman; if any speak, for him have I offended; who is there so vile that would not love his country; if any speak, for him have I offended. I pause for a reply. The citizens cry "None, Brutus, none" and he continues "Then none have I offended". The climax of his oratory creates a justifying emotion in the audience. But Anthony raises his gentle voice with refrain in "honourable man".

When the poor have cried, Caesar hath wept
Ambition should be made of sterner stuff;
Yet Brutus says he was ambitious
And Brutus is an honourable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown
Which he did thrice refuse; was this ambition?
Yet Brutus says he was ambitious
And sure he is an honourable man.
Oh judgment thou art fled to brutish beasts
And men have lost their reason—bear with me!
My heart is in the coffin with Caesar
I must pause till it come back to me . . .

Time is a vessel under sail.

The pause of Brutus had an emotional effect. The pause of gentle Anthony had a counter effect; it carried conviction so that the audience felt "there is much reason in his sayings." Anthony begins to read the Will of Caesar with the words "If you have tears, prepare to shed them now . . . He points out the stab-wounds on the body of Caesar and gently sways the heart of the audience to the climax of sweeping emotion so that they cry "seek, burn, fire; kill, slay; let not a traitor live".

The ideal Roman heroism and oratory are seen in all the plays of Corneille, the great French dramatist, especially his Horace: Horace stabs his own sister for she curses Rome. With the blood soaked épée he declares: "Ains receivoie un chatiment soudain quiconque ose pleurer un ennemi Roman. Qui maudit son pays renounce à son famille. Le plus prompt vengeance en est plus légitime" (Thus is punished any body who weeps for the enemy of Rome. Whoever abuses the fatherland loses his family sympathy. Vengeance upon him, prompt vengeance is but just"!) The dignified lucid style of Racine, the King among French dramatists reads like Kalidas, a spiritual touch to the emotions of life. His Atalie, Iphigeni, Andromaque and Esther are masterpieces of pathos and spiritual heroism unparalleled in style and substance. Greek and Roman culture swayed the thought of Europe even up to the eighteenth century.

VII. Vedantic Ecstasy

Goethe's Faust and Shakespeare's Hamlet are remarkably Vedantic in essence. They reflect the heart of the Greeks and the Upanishads.

We meet such lines of Vedantic ecstasy in the Faust of Goethe:

Beauty buds and blossoms in the Eternal
There was no world until I bade it be
I bade the moon through her changes run
To light my path the day began to shine
The hand that decked the earth green was mine.

Time is a herb that cures all diseases.

1ST JANUARY 1960

245

"This reminds us of the grand utterance of the Upanishad".

"I am the stimulator of the tree of existence! I am as He is in the Sun. I am matter, vital; mental, supramental bliss. I am the enjoyer of the material world. I am the combiner of things and souls. I am the first-born of the world order. I exist even prior to gods. I am the centre and source of immortality". I have overcome the whole world. I am the splendour of the sun".

Goethe saw the glow of the infinite in everything; He had the psychic vision to see the heart of things. Name and fame to him were nothing but a smoke, clouding the glow of the sky. Hamlet's "to be or not to be" is a mean between ascetic denial and pragmatic refusal. It swings between life and death, between the body and the bodkin. His significant lines upon man bear the stamp of Shakespearean philosophy:

"What a piece of work is man! How noble in reason, how infinite in faculty! In form, in moving, how express and admirable! in action how like an angel! In apprehension how like god! the beauty of the world! the paragon of animals! And yet, to me *what is this quintessence of dust*"!

"Imperious Caesar, dead and turned to clay, might stop a hole to keep the wind away" justifies the saying in Othello "A soldier is a man; A life's but a span"! Men are as the time is. The Christian ascendancy had completely revolutionised the thought world. There was a happy blend of religion and arts up to the seventeenth century. The salvation of the human soul in a world of sin and temptation was the aim of monastic schools.

VIII. Voltaire and Rousseau

In the later eighteenth and in the nineteenth century came a new secular awakening and fiery spirit of freedom. Hell or heaven, is or not—that's not our concern. We are in this world; education is necessary for good citizenship and for the physical, vital, mental, vocational, moral, and aesthetic progress of a country. The ideal must also be

Title is the servile courtier's lean reward.

practical. The spiritual must also be rational—this is the thought that dominated the writers of New Era of Revolution. Voltaire and Rousseau led the mass mind. Rousseau's Social Contract (*Le Contrat Social*) based government on the consent of the governed and dreamt of a Republic with universal suffrage. That dream was realised eleven years after his death. Liberty, Equality, Fraternity—these three words that he gave, became the battle cry of the French Revolution and following that the American War of Independence and later on the thundering Russian revolution. His *Emilé* was an original treatise on education; it outlined a natural and spontaneous culture without any dogmatic watertight regulations imposed by the Church. Locke's *Treatise On Government* must have influenced Rousseau. Rousseau has revolutionised the world by a stroke of his pen and so Voltaire, a born rebel and genius. His *Oedipe*, *Irène* and his wonderful *CANDIDE* full of wit, irony, sarcasm and acute judgment have won him a niche in the gallery of dynamic thinkers and writers. Rousseau insisted upon a sound mind in a sound body. First four years physical training, up to twelve training of the senses, then intellectual training and then moral and technical training were his plan. He was faithfully followed by Pestalozzi and Froebel the two great educationists held in honour by the world. Natural, progressive, harmonious development of all the powers and capacities and character of the human being and natural methods of training—this was their aim and endeavour. The world took a new turn; the old orthodoxy and dogmatic religion was yielding to the new scientific rationalism when the Industrial revolution and scientific discoveries changed the heart and mind of the world.

IX. Science and Culture

The universities of Oxford, Cambridge, Paris and Berlin gave importance to science and arts. Professors like James Bowman Lindsay and Kelvin and Davy, gave their entire life for scientific researches. They were true

Thoughts are blossoms of the Soul.

1ST JANUARY 1960

247

Science and invention just as Tiro was true to Cicero, recording in his own short-hand the words of his master. James was a bibliophile, 'encyclopedia out of order' as people called him. He improved upon Hertzian Waves and sent electron waves across the Tay River. Marconi saw his wireless and then discovered his famous radio. James led a single life and spent his all for Science. Lord Kelvin, professor of natural philosophy in the University of Glasgow, made research for fifty three years. This simple, patient, sincere prodigy worked out the transmission of electric impulses through the cable. He constructed the Mirror Galvanometer for receiving weak circuits over the cable; he made a syphon recorder for submarine telegraph; he constructed the Standard thermometre used in thermodynamics and he made a new mariner's compass. He knew the treasures and powers of nature; yet he believed in God. "Science is a help to religion; go on with science; you will be forced to believe in God" said Kelvin. Great scientists and discoverers like Mary Curie, Marconi, Edison, Einstein and C. V. Raman were really Yogins who lived in identity with God manifest in Nature. Their objective concentration was as strong as a Yogin's subjective introspection.

But the new era of scientific intellectualism has not solved the inner problems of man. It has aggravated the ambition of totalitarian regimes and endangered welfare states. It has stimulated a dangerous armament race in rival camps and threatens to blast the head of human beings to pieces by an atomic crash or a cosmic ray or a hydrogen bomb. The discoveries are wonderful; Science is adorable; A gram of plutonium liberates energy at the rate of 1000 Kilo Watts. Using the waters of the Colorado river U.S. produces 2.5 million K.W. a day. 2.5 Kilogrammes (5.5 pounds) of plutonium is produced per day. Switch A bomb! A town ruined! Ah, deadly weapons of mass murder! Science has been misused and scientific intellect misled. Science is very good! Prof. Vladimir Negovsky restored life to several people clinically dead and got the Stalin prize worth about 100000 roubles

Good thoughts are flowers of rich beauty and sweet fragrance.

(Rs. 1,18,756). They have created even artificial men who can work all the day by mechanical adjustments. The cyclotron and the atomic kiln are real wonders. But in spite of all these ingenious inventions, problems of poverty, ignorance and restless fear and anxiety confront the nation. Savants like H. G. Wells, Alexes Carrel and Einstein, not to say Mahatma Gandhi, have warned the nations against their scientific bravado and war mania. Men of science do not know where they are going; but they must know that they are leading the world to destruction. In a recent work Betram Russel says "The present time is one in which the prevailing mood is a feeling of impotent perplexity. Our lives become balanced on the sharp edge of a hypothesis without complete conclusion. Science can deliver goods if only man knows what is good for him and take delivery. Man is confronted by conflicts of man and nature, man and man, and man and himself". How to end these conflicts and bring peace to a world torn and hacked by political butchery? How to bring a mutual understanding between the two entities East and West. How to save Asia from aggression and Europe from oppression? The answer is in the words of St. Francis "Let there be Light" and I say let cultures unite.—the divine culture of Asia and the dynamic culture of Europe, the Spirit of Asia and the Science of Europe, the heart of Buddha and the brain of Newton, the words of Christ and the acts of Gandhi must unite in the deeds of Edison and Marconi. The reforms of Confucius and the introspections of Leo-tse must blend with the genius of Faraday and Laurence. East and West must make a common cause with the problems of humanity everywhere and by mutual sympathy and interchange of knowledge and by mutual help achieve that *unity of consciousness and culture* which alone can fulfil the great ideal of *One World and One Humanity* under one vast heaven pervaded by one Pure almighty Force and Grace. This union can be achieved by a special Yoga.

X. Yogic Culture

The word Yoga means union; it is yoking the human

Argument is a sure sign of conversation gone sour.

1ST JANUARY 1960

249

soul to the Pure Divine Entity within the heart. It is reunion of the elements and principles of the human synthesis and living in the consciousness of supreme Purity, Truth, Knowledge, Bliss and Peace that are latent in us. It is a union of the two forces of life, the matter and the spirit, like the two currents of a dynamo.

1. We are all one family of progressive souls under one heaven.

2. We have a soul, and a Pure Almighty Grace is breathing in it. We must find it out and live in tune with Truth-Light-Bliss.

3. We of Asia must remember and follow the Gita, the Upanishads, the Yoga Siddhi, Bible, Dhamma Pada, Koran, and Kural. We must recognise our prophets like the Buddha, Christ, Krishna, Confucious, Leotse, Ramalinga, Appar, Mahatma Gandhi and *Ramana*.

4. We as Asians must regain our spiritual hegemony, attain Yoga Siddhi and spread our spiritual radiance far and wide. We must be missionaries of Soul-force and Yogic-Light.

5. We of Asia, to whichever country we may belong, must recognise the scientific genius of the West and learn arts and sciences and mechanical contrivances and modern inventions from the Western scientists.

Our spiritual culture and their scientific culture must unite like the heart and the brain in a body.

6. Science must be used for the constructive and progressive evolution of humanity. For instance atomic energy can be used for lighting towns, for heating ovens and for curing diseases. Lethal weapons shall cease to multiply if nations do not suspect nations and if mutual confidence is ensured and open-hearted love and compassion prepossess mankind. This compassion and spiritual light must radiate from Asia.

Unite, Unite, Unite Oh Souls!

Unite and play your roles

' Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after.

Unite in mind, unite in heart
 Unite in whole, unite in part
 Like words and tunes and sense in song
 Let East and West unite and live long !

III

(BY SRI BANGOVINDA PARAMPTANHI, Assam)

Of all the words we use most and daily, the meaning of Culture is least understood. We use the word in various ways but without knowing its meaning as well as its implication. The word has become so familiar and common with us, we do not even feel or care to know what it actually means or signifies. Different scholars have tried to define it in different ways. In whatever sense the word 'culture' is used, one meaning emerges that it is a study of 'perfection' which in the words of Mathew Arnold is:—"Here is the element or power of conduct, of intellect, and knowledge of beauty and of social life and manners and all needful to build up a complete human life." 'This is perhaps the best accepted definition of culture—although scholars differ in its approach and mode of its application. According to some, the three conditions that make the expression (culture) fullfledged are:— (1) To know and feel everything through discrimination and proper investigation (2) To perceive or understand what is good and beautiful in the world and to realise it in oneself (3) And the power of appreciating other's view point as well as the power of adjustment. In fact a scrutiny of all the definitions will bring forth the same meaning. Emerson observes:—"The true test of civilisation is not the census nor the size of cities nor the crops but the kind of man that the country turns out." In other words, merits of civilization are to be judged not by outward manifestations only. Thus the accepted view of the meaning of culture is the development of human mind in all its aspects. Although T.S. Eliot feels that the culture of man or individual depends upon the development of society.

Brilliant thoughts are the eyes of Eloquence.

1ST JANUARY 1960

251

since an individual is a microcosm of the society and as such reflects the best of society if he is so trained, nonetheless he says:— 'Culture may even be described simply as that which makes life worth living.' When we say 'a man is cultured' we do not take into account his outward look, be he smartly or slovenly dressed but his inward attainment, the development of his mind. When the mind develops through training, the conditions that make life worth living, equanimity and tranquillity naturally follow. Among the Indian Scholars Bankim Chandra made a systematic and detailed study of culture in his book 'Dharmatattva' and termed it as 'Anusilana'. He says that as the plant of tree is to be tended carefully at every stage until it reaches maturity, likewise to tend all the human faculties is known as culture or Anusilana. And he feels that 'The substance of Religion is Culture.' According to him there are several parts of human faculty which are to be developed through four processes to make it a complete whole. The first one is the physical (Saririki) development, the second is aspiration for acquiring Knowledge (Jnarjani), the third is what activizes one (Karjakarini) and the fourth and last is that which makes the mind capable of appreciating and enjoying what is good and beautiful (Chittaranjini). When these four are harmoniously developed, then one can be said to be truly cultured. Mental development should be such which would be able to comprehend and accommodate the best of all things, be it a good poetry, picture or a good song. Eliot has this in mind when he says:— 'We may be thinking of refinement of manners, of urbanity and civility; if so we shall think first of a social class and of superior individual as representative of the best of that class. We may be thinking of learning and close acquaintance with the accumulated wisdom of the past: if so our man of culture is the scholar. We may be thinking of philosophy in the widest sense, an interest in and some ability to manipulate abstract ideas: if so we may mean intellectual (recognising the fact that this term is now used very loosely to

Absence makes a good seasoning but a poor staple.

comprehend many persons not conspicuous for strength of intellect) or we may be thinking of the arts: if so we mean the artist and the amateur or dilettante. But what we seldom have in mind is all these things at the same time.' (Selected Prose (Penguin 1955) p.246). Therefore we find that the full and complete development of the human faculties is culture. What we say or mean by culture is not culture until these conditions are fulfilled. To quote Carlyle: 'The great law of culture is let each become all that he was capable of being.' Keeping in view all these definitions when we look for its Indian synonym which is 'Sanskriti', we find the same meaning is vibrant there. The word Sanskriti is a compound made up of two terms viz. the root 'kri' with 'sam' prefixed. The root 'kri' is used here in the sense of beautifying (Bhusana) which makes the word Sanskriti meaning that which leads to perfection. The Hindu conception of Samskara can well be taken as the foundation of Culture. Those Samskaras make one pass through discipline, mental as well as physical and when it is complete it makes one cultured in the true sense. Our stress has always been on the all-round development and that is why we have looked upon sages and seers as the highest consummation of human progress. Gita's insistence on the balanced way of living and the three kinds of penance and other discipline explicitly show what the pattern of culture should be. These disciplines help one to train his mind regardless of his scholastic and other material attainments. On this basis it has divided man into two categories, those who are born with good nature (Daibi) and those without it (Asuri). It is evident from the Daibi qualities that these are essential for the man of culture. Nothing short of it can make life 'worth-living'. The Gita has asked us to cultivate the following qualities in order to fulfil the conditions of a cultured life which are: humility (absence of pride), integrity (absence of deceit), non-violence, patience, uprightness, service to the teacher, purity (of body and mind), steadfastness, self-control, indifference to the objects of senses, self-effacement, and

Absence increases fondness and ends in forgetfulness.

1ST JANUARY 1960

253

the perception of the evil of birth, death, old age, sickness and pain, non-attachment, absence of clinging to son, wife, and the like and a constant equal-mindedness to all desirable and undesirable happenings, unswerving devotion to Brhama (Me) with wholehearted discipline, resort to solitary place, and dislike for crowd of people.' (XIII, 7-10) Thus we see, to make life complete whole as envisaged by Eliot we have to make these practicable in our life. In the Bharata Natya Sastra too, certain qualities have been made compulsory for a spectator who can really enjoy and appreciate a play. (Vide: Indian Inheritance. Vol. II., p. 36) Those qualifications are broadly what Gita has described as stated above. Therefore we can conclude that culture is required to be based on spirituality to make its meaning clear and its import explicit. To quote Eliot again:— "People are always ready to consider themselves persons of culture on the strength of one proficiency when they are not only lacking in others but blind to those they lack. An artist of any kind, even a very great artist is not for this reason alone a man of culture: The person who contributes to culture, however important his contribution may be, is not always a cultured man." (Ibid: p. 246-7) Harmonisation of inner and outer feeling is necessary to make the culture a complete expression. When Goethe says a cultured man 'ought everyday at least hear a little song, read a good poem, see a fine picture, and if it were possible, say a few reasonable words' he must have in his mind those moral qualities which give power to understand and appreciate all these. A controversial point may be raised here that to enjoy or understand a good picture or a song or a book one need not be necessarily a moral man. History as well as our daily experience tell us that there have been hundreds of such men whose understanding of those things is no less than that of the enlightened but rather sound. But it does not mean that moral value loses its importance for that sake. Even those so-called disregards of moral values feel that ultimately it triumphs and shines forth brilliantly.

Actions speak loud but sometimes a whisper is more welcome.

In the Indian conception of Dharma (be it understood as a cosmic principle or religion) this aspect of life has been accentuated. If the human life lacks spiritual fervour and be bereft of moral foundation which Dharma upholds, then it is not worth-living. Culture and *sanskriti* are but one and the same expression or else the accepted definition which both the words connote as 'training, development or strengthening of the powers, mental or physical or the condition thus produced, improvement or refinement of mind, morals or tastes, enlightenment of civilization' will have no meaning. So we may say spiritual enlightenment of man and expression thereof is culture. The organisation of society is civilization and the florescence of civilization is culture bespeaking the intellectual, mental, moral and aesthetic amelioration.

IV

(BY SRI K. SESHADRI, M.A., Head of the Department of Philosophy, Women's College, Trivandrum)

Culture means refinement, and implies cultivation. A cultured mind is a mind trained in understanding and will, refined in taste and feeling. Genuine culture is not outward pose. It signifies inner ripeness. Culture is the fruit of discipline, of self discipline. It is not something beaten into shape. It is a ripening from within, an organic process, whose origins lie in the deepest layers of the self. Its development has a direction. Its inspiration is an inner vision. The man of culture is a man of vision. The vision is the ideal, and he is determined to follow it. But it does not take him away from the world of facts, or from his own inmost self. It illumines the world with a new meaning, and reveals the self under a new sense of values. Culture implies profounder perceptions and deepening sense of values. The cultured man has acquired a fundamental "*Viveka*", which secures for him an inner poise, without blunting his innate sensibility, and enables him to consider personal reverses as

Admiration is a balm when known, an offence when shown.

1ST JANUARY 1960

255

blessings in disguise. He can discern his friends even "under ugly masks". He is an optimist. The optimism of the cultured mind is the unfailing, perennial optimism that springs from a profound idealism. It is the strength that comes from an inner discovery, the discovery of the spirit within as one's own sheet-anchor.

Culture is not so much accomplishment as aspiration. Achievements fade into mere memories; they get buried beneath Time. Effort is endless. Every fruit carries fresh seed. The cultured mind being rooted in this conviction, is an awakened mind. It is aware that earthly goods are ephemeral. But it does not take shelter under any false philosophy to argue that, because life is an empty dream, man has no duty to discharge. Indeed, the cultured man does not claim any finality for his philosophy, as he does not claim any credit for his performance. He believes that his philosophy is a point of view, and his performance is its own reward. He knows that Truth has many facets. He does not abandon his vision, but would not dogmatise about his views. This is his strength and charm, the charm of his strength, intellectual humility coupled with moral courage, fidelity to ideals with responsiveness to experience.

Culture suggests a wide range of affinities, but few affiliations. The cultured man is averse to identifying himself with any narrow sect or creed. He knows that exclusive affiliations undermine the quality of receptivity in human nature, that they harden the mind. When one ceases to be receptive, one ceases to grow,—I had almost said, to live. Receptivity is an asset to culture, for culture implies growth, that is *increasing awareness*. In the pursuit of Truth more than in that of any other ideal, receptivity is an indispensable condition.

Affiliations that are exclusive tend to become aggressive, and degenerate into sheer fanaticism. Fanaticism breeds, and thrives on conflict. Culture aims at the very opposite, harmony. Conflicts are the outcome of an overemphasis on externals, a lack of insight into the essential. They are

Who falls to admire will never love.

liable to last as long as the essential remains undefined or ill-defined. The search for harmony is, therefore, a quest for the essential behind the superficial contradictions of experience, for the soul of things, for the substance behind the shadow, for the spirit behind material forms. The discipline of culture is a progressive revelation of Truth, a progressive quest for Truth.

Pursuit of Truth is an essential mark of a cultured mind. It signifies steadfast devotion to an ideal, which is no less intellectual than moral and aesthetic. Attainment of it in all its aspects is perfection itself. Philosophers from time immemorial have recognised three great ideals—Truth, Beauty, and Goodness, the very pursuit of which is a profound joy. Truth, Beauty and Goodness are aspects of the Spirit. Moral perfection brings about spiritual perception accompanied by aesthetic delight. Truth is not merely intellectual. It is the very basis of the three ideals. It has a metaphysical significance, which takes one beyond the range of the faculties of intellect, emotion and will. Intellectual truth is idea that accords with fact. It is logical truth, which may be scientific or historical. It secures conviction. Aesthetic truth takes the form of an image or a symbol, as in poetry or in painting. It reveals by suggesting and inspiring. It provides emotional experience. Moral truth is an excellence of character; it is reflected in conduct and adherence to the Right. Metaphysical truth, being the basis of all these partial aspects, is the nature of Reality itself. Intellect seeks to comprehend it conceptually; emotion has experience of it aesthetically; will aims at it as the fruit of discipline. Whatever the manner and means of approach, it stands as the supreme object of all human endeavour. It marks the goal and consummation of all culture for though it is metaphysical, it is also in a sense personal, that is spiritual. In attaining it we perfect ourselves, or putting it the other way, in perfecting ourselves we attain it.

The culture of India reflects this essential characteristic more than that of any other country.

The greatest adventures are experienced in the soul of man, not across oceans or deserts.

1ST JANUARY 1960

257

V

(BY DR. P. NAGARAJA RAO, Karnatak College, Dharwar)

Indian civilization and culture are the products and reflections of the faith and philosophy of the Hindus. In short, the religious philosophy of India has delimited the climate and the contours of its culture, social institutions and civilization. They all hold together and are all of a piece. They represent an integrated view and way of life. The integrality of Indian culture and civilization to its faith and philosophy must never be ignored. To ignore it is to misread it and it results in a failure of perspective. Religion and Philosophy are the twin passions that have animated the Indian mind, and it has coloured all its activities. In the words of the wise orientalist Louis Renon, "Religion is not an independent phenomenon in India. Religion is not conceived as a duty, or a problem facing every human being on reaching maturity. It is a heritage and a tradition. It is not an obsession of the human mind as it is constantly asserted". Religion is natural to the Hindu mind. The unity of the Hindu view of life is not, as it is surmised sometimes, the result of the pressure of politics or the stress of foreign rule or the result of industrial revolution. These have not made it integral. Nor is the unity the result of power groups and social reforms. The unity is not woven by any external stress or outside factors. *It is there because of the spiritual foundations.* It is given to it by "the vision of the seers, the vigil of the saints and the speculations of the philosophers and the works of its great poets". It is the broad-based spiritual foundation that has enabled Indian culture to outlast the vicissitude of political revolutions, social convulsions, religious persecutions, vigorous proselytism of missionary and the militant creeds, foreign invasions, industrial and technological revolutions. Indian culture is deathless and immortal. It has a strong instinct for life and an amazingly strange vitality. There have been other civilisations in the world, they have been brilliant, but were short lived. They have become now objects in

Man's true age lies in the life span ahead of him, not the span behind him.

museums and belong to the ancient past. It is not so with Indian culture. It is alive amidst us today. It is neither old nor new. It is eternal. Our pandits describe Indian culture as *pūrāṇa*. They explain it "purā api nava eva i purāṇa". Another noteworthy feature of Indian culture besides its long ancestry and eternal nature, is its variety. It is rich in its contents. It admits and leaves enough room for all the modes of thought, and shades of philosophy and a variety of disciplines. But there is a unity binding it all. It is not a confusion nor is it a formless lump of matter, nor a country without a capital. It has a central vision of life holding all things in its orbit. Indian culture is a magnificent citadel with a ring of outworks, intricate but interrelated by its spiritual bond. The fundamental spiritual principle is the unerring absolute intuition of the Upanishadic sages. It is the assertion of the Fundamental, non-dual eternal, absolute nature of spirit, called *Brahman*. The intuition of the sages asserts the pervasiveness of the Reality, its non-composite nature and above all its identity with all that exists, e.g. souls, and the external world of matter. The Chandogya highlights this principle and repeats it nine times, to focus our attention on the eternal gospel: "Sa ya eṣoṇimā aitad ātmyam idaṁ sarvaṁ, i satyaṁ, sa ātmā tat tvam asi, śvetaketu". "San mūlī saumya, imāḥ sarvāḥ prajāḥ sadayatanāḥ, sapratisthāḥ". "That which is the subtle essence, this entire world has its self. That is true. That is the self, That art thou. O Śvetaketu".

"All these souls, my dear, have their roots in Brahman (that is the Sat). They have Brahman as their abode. Brahman is their support.

This spiritual principle declares that the non-dual spirit is the most pervasive category. It is the casual matrix behind the appearance of the multiplicity of the empirical souls and the world. But for it the world of appearance would not be there. It is rooted in Brahman. The reality of the empirical world is Brahman. The world of plurality is

Wisdom grows with the years but not in a barren soul.

1ST JANUARY 1960

259

substantial, i.e. is of the very nature of Brahman. It is this unity or the fundamental oneness of Reality, that makes the fellowships of human being a great metaphysical truth and reality. Without the unique experience of the fundamental oneness of Reality the claims to the fellowships of human beings is a mere fashion and a rootless convention. Hence, the urgency of the spiritual message to man is to realise this experience of the Fundamental spirit. It is declared to be the highest and the greatest gain, and it is called the great *Bhuma*. In the realisation of this great value alone there is *sukha* (Bliss). Forgetting to do it entails the great loss (*mahati vinaṣṭi*) says the Upanishads. The quest for this spiritual experience is urgent and has not to be put off. It can be had here and now, in the very embodied state. To ignore this quest is the most pitiable thing. Gārgi declares "he who departs from this world, without knowing the imperishable is pitiable (*Kṛpanah*). The Upanishads and the Gita are one in declaring that the manifest destiny of man, the ground and the goal of his existence is spiritual realization. It alone transforms us and makes us regenerate and selfless individuals. Spiritual experience is declared to be a state of unexcelable bliss, and utter fearlessness (*abhaya* and *ananda*).

After attaining it, one does not have the strains and tensions, disbeliefs and doubts of any kind. The spiritual soul looks upon all alike. From the fullness of that experience humanistic treatment of others comes out naturally. They "reveal virtue in their character and don't realise it with effort". Their words are wisdom, their conduct is consecration. The standing exemplars of such realisation are a Bhagavan Ramana, a Ramakrishna, and other sages. They find it easy to treat all alike and overcome lust, passion, anger, etc. 'They regard the whole world like a single selves in them. They see their own self in others, all other realised spiritual experience alone can effect social and moral regeneration in an efficient manner, others can only work on the surface, they can never touch the roots.

Grey hair is a sign of age, not wisdom.

Hence, Indian culture holds in highest respect the sages and the men of religion. They celebrate their birth-days and ask for their blessings. In the words of Dr. S. Radhakrishnan, 'From the beginning of history, India has adorned and idealized, not soldiers and statesmen, not men of science and leaders of industry, not even poets and philosophers, who influence the world by their deeds or by their words, but those rarer and more chastened spirits, whose greatness lies in what they are and not in what they do. It is men who have stamped infinity on the thought and life of the country, men who have added to the invisible force of goodness in the world.'¹

It is the primacy of the spiritual that is again and again asserted by her scriptures. The call is "know Thyself" 'Ātmānam viddhi' is law and the prophets. It is the way of fulfilment and road to perfection.

This is the goal to which all the cultural values and social institutions are geared on. They are so framed, and so formulated as to enable a man to achieve this perfection here and now.

The central spiritual Reality is not described completely or delimited by any attributes. It is declared as indefinable and as knowable only by the method of negation *neti, neti*. This has an important bearing on the culture of the people. Though the Upanishads declare that Reality is one (ekam sat) they immediately add indicating the breezy tolerance "They who know it call it by various names". This tolerance is found throughout the ages in Indian religious thought and scriptures. Reality is one, on account of the differences in the intellectual, emotional temperament

1. "kulaṁ pavitram janaṁ kṛtārthā
vasundharā punyanvati cā tena
apārasamvit sūkhasāgare 'smillinaṁ
para brahmaṇi yasya cetah."

"Through the birth of one who is absorbed in Brahman the infinite ocean of bliss and wisdom, the family becomes pure, the world is of fulfilled desire and the earth is sanctified".

A fool gets more hardened with age, a wise man gentler.

1ST JANUARY 1960

261

individuals, they describe Reality in different ways. No one way exhausts or completely describes Reality. Each is allowed to grow to his best in his own way. Not only all roads lead to Rome, but Rome is described by different people differently. The different formulations are all alike of the same Truth. None is to be despised, none aggressively should try to impose his creed and vision on the other. This tolerance is central to the religious philosophy and culture of India. It is not a stroke of policy; it is an article of our faith. Tolerance is not tactful indifference, or not treating religion seriously. Tolerance has two phases, one positive and the other negative. The negative phase enables us to put up with different views than that of our own. The positive side of tolerance insists on our accepting whatever element of truth there is in other creeds into our own. It is active appreciation and not negative condescension that is implied by tolerance. This grand doctrine of tolerance has made India the house of all religions. This follows from the Upanishadic view that one and the same Reality can be described differently. The tolerance reaches its acme in the words of the world-teacher Kṛṣṇa "As men approach me so do I accept them; men on all sides follow my path" (iv.11). Kṛṣṇa goes a great way and assures men the final vision in the worship of their own deities.

The idea that Reality is not completely exhausted in a single manifestation as in some creed, is the clarion voice of the Upanishads. There is no doctrine here of a single *unipersonal manifestation* of Reality. The tolerance characteristic of Indian culture is the result of the view that, Reality has *multipersonal manifestations*. The multiplicity of representations is due to the differences in the individuals' stand point. So no two views of Reality are opposed to one another. This is the significance of the doctrines of the *Iṣṭa devatā*: The spiritual goal is to be attained not by a single method. All are not forced into a single procrustean bed. Hinduism never regiments the methods of spiritual realisation. There are not only different formulations of

Superstition of yesteryear is the science of today.

the same reality, but there are also *different paths to attain it*. The Gita permits a wide latitude in the modes of God-realisation to all. Each should seek his spiritual perfection not by flying away from the modes of thought and disposition natural to one's own station and duty. That is the famous doctrine of *Svadharmā*. Svadharmā is Svabhāva-niyam-dharma and not determined by birth. Adherence to this doctrine brings about perfect coordination and avoids social war and also the terrible phenomenon of mal-adjustment, i.e. square man in the round peg. The doctrine of Svadharmā and the graduated doctrines of life's process (āśrama and varṇa) are based on function and work and not on birth. The varṇa āśrama scheme is an educational formula. It is not a hierarchy. All may not be equal, but all are equal and necessary for a society.

Spiritual life is not world-negating but it is life-transforming. It does not neglect the course of ordinary secular life. It orders them into a pattern, checks their wild growth and extravagances. It controls and directs secular life and does not destroy and maim it. It makes secular life spiritual. This is why culture is named in Sanskrit, *Saṁskṛti*, that which is purified. Spiritual life is not crystal gazing nor is it occult supernatural experiences. It is not inimical to the cherished values of life, well-being, beauty and health. It keeps each in a limit.

The idea of renunciation *Sannyasa* has to be understood in its correct perspective. It has a negative ring about it. It is not a doctrine of escapism resulting from despair, inability and frustration. If we renounce because we cannot cope with a thing, it is not genuine *sannyasa*. Renunciation is born of a clear insight of human spirit which knows life's high purpose and calling, and in the pursuit of it, renounces the transitory, momentary indulgence of pleasures. It is confident faith and the desire for spiritual realisation and is a turning away from the trivial and the easy life. Such a renunciation is not easy for a man. It comes from the evaluation of finite as against the infinite.

Laugh not a yesterday, tomorrow may have the laugh on you.

1ST JANUARY 1960

263

The Upanishads declare "the sages having known that self, having overcome the desire for sons, the desire for wealth, the desire for the worlds, live the life of a mendicant", in search of it. The spiritual foundations of Indian Culture lay great stress on morality and self-control as absolutely essential for spiritual realisation. There is no bypassing morality in any case. Morality consists in self-control. Self-control is called *samyama*. "All duties have self-control for their end (*sarve dharmāḥ manonigraha lakṣanantaḥ*). "Self-reverence, self-knowledge, self-control; these three alone lead man on to sovereign power". The Katha Upanisad declares "Not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can attain spiritual realisation through right knowledge". Indian culture believes that knowledge and moral purity are connected with each other. Morality is a function of knowledge. He who is immoral cannot see the Truth as it is. Ceremonial purity and ethical excellence are great aids to the perception of truths. Blake declares "if the doors of perception are cleansed, everything will appear as it is, infinite". Everything looks dirty if the window panes are dirty. We have to clean it to see clearly through it.

The spiritual foundations of Indian culture are in the main responsible for its *humanism, tolerance, catholicity of outlook, fellow-ship of faiths, the stress on essence of morality*, and the importance of *self-control*.

It is concrete, catholic and comprehensible. All these characteristics follow the doctrines briefly described here.

VI

(BY SRI B. S. NARASIMHA IYENGAR)

"Culture and Civilisation" are terms which are hard to define. In fact, the two terms are almost synonymous. Both terms refer to the process of improvement of persons

Amusement is the keyhole through which you can watch man unobserved.

from a state of barbarism to divinity. They also signify steady cultivation of the fine arts.

We say that a man is cultured when, by a studious cultivation of his mind and manners, he obtains the regard of all. We say that a country or nation is civilised when the people have raised themselves from a state of barbarism when they are aiming at perfection in the fine arts; when they have developed a sense of brotherhood and love among themselves.

A man achieves greatness in the measure that he strives to become cultured; a nation grows into greatness in the measure that it develops its art and architecture, its temples and beauty-spots.

On what are these developments based? What are the roots from which these beautiful flowers sprout? Where are the foundations for these attractive edifices? Superficially speaking, the stone and cement structures of beauty, including the sky-scrapers of New York are nothing but a mass of bricks and mortar or of reinforced concrete. Going a little deeper, however, we discover that they are the creation of man's patient labour of centuries. This in itself is a great tribute to man's supremacy over the forces of Nature. This, however, is not the whole story. Culture and civilisation have deeper roots.

No perennial work of art, no perfection in scientific achievement is ever possible without unflinching faith. Faith in one's own capacities, faith in the potentialities of Nature is an essential factor. Patience and faith have together worked great wonders.

There is a still greater and more enduring factor which is the foundation of all progress and greatness. It is faith in the power which is superior to man's. Man, ordinarily conceives, in his arrogance, his own power as supreme. He forgets that he is a speck of the divine. He assumes that his powers are derived from himself. It takes long for one to realise that all his abilities are the reward of a Supreme Power infinitely greater than his own,

Approval by a fool is worse than rejection by a sage.

1ST JANUARY 1960

265

It is a pity that there are meaningless wranglings about the name by which this Power is called. Call it Fate, God, Destiny, Nature or what not, it is something which needs to be acknowledged and even obeyed. This power is not different in kind from what man possesses. It is different only in degree. To deny it or to refuse to recognise it, is therefore, to deny one's own true nature and heredity.

Our ancients were not fools. They were not unhappy. They believed in the existence and the ultimate reality of this Power. Their happiness was based on the solid foundation of this Faith. To them the world of matter was not more important than the world of spirit. The essential difference between them and us is only in the emphasis. To them matter yielded pleasures in much the same manner as it yields us to-day. They enjoyed their food, their shelter and their clothes as we do. Their happiness, however, did not consist in being satisfied with these alone or in considering these alone as the be-all and the end-all of existence. By the term 'ancients' I am not referring to the sages of ages ago. Even our grandfathers and great-grandfathers led a life full of peace, joy and happiness.

What then is the true source of culture and civilisation? In a word, it is the spiritual values that determine whether an individual is cultured or whether a nation is civilised. Material comforts are neither to be ignored nor scandalized. Unfortunately, it is the hot pursuit of these comforts regardless of the next-door neighbour's rights that leads to conflict and misery. To covet riches, to hoard them at the cost of others and to try even positively to obstruct others from getting at them — this is the source of warfare. What the great Scriptures of all lands and creeds have preached is the mode of achieving material success and glory, while keeping the mind free from selfishness and dissatisfaction.

A home is happy when its members rely for their happiness more on a spirit of love, co-operation and adjustment than when each seeks selfishly his or her own pleasure or is discontented and disgruntled. Similarly, if a nation has its

A knave can win over a sage, if a fool is the referee.

roots set deeply in the spiritualistic conception, its life is safer, surcharged with peace, and sure to yield happiness. Quarrels and unhappiness are the inevitable result either in a family or in a nation where spiritual foundations are lacking. Even the 'treats of atom bombs and nuclear weapons' that nations may expect for one another fairly frequently are the invariable consequences of that lack of understanding of the oneness of all souls.

In short, culture and civilisation have their foundations in spiritual concepts like faith in the Supreme, a peace-loving nature, selfless work, unalloyed love for others and a readiness to co-operate with the rest of mankind. To deny or ignore these aspects is only to court disaster. To try to build a five-storeyed mansion on a five-eighth's foot foundation would certainly speak of nothing less than foolhardiness. So, too, to build the mansion of peace and joy, to live a truly civilised life, every individual has to seek the solid foundations in the spiritual values proclaimed by the great sages and seers. Such Saviours have appeared now and again in all parts of the world and not only proclaimed but practised these truths. Let us try to prove ourselves worthy of them and their teachings and carry aloft the brilliant lamp of true culture and civilisation.

VII

(BY SRI K. S. RAMASWAMY SASTRI)

A famous *mantra* (spiritual stanza) in the Svetasvatara Upanishad says : "Some wise men say that the universe owes its being to Nature, others attribute it to Time. All those are in error. The universe owes its being to the glory of God. What we see is the whirling of the wheel of God".

स्वभावमेकं कवयो वदन्ति
कालं तथान्ये परि मुह्यमानाः ।
दैवस्यैष्टं महिमा तु लोके
येनेदं श्राम्यते ब्रह्मचक्रम् ॥

The philosophical mind never wishes to win an argument, but rather the truth.

1ST JANUARY 1960

267

As Bacon says well: "A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth man's mind about to religion".

We see culture and civilisation. They are the fruits. But what and where is the root? A superficial examination or research will not show us the root. But a careful search will reveal it to us. Science deals only with the seen and tries to ascertain the seen realities and their inter-relations. But in its lower levels it does not seek to know the root of things. But modern science knows its limitations. It has gone far beyond and behind and below the molecule and the atom penetrated down to proton and electron and neutron and probed them also and arrived at energy. But wherefrom comes the vibrant urge of energy? It is felt now that matter even in its subtlest form, is insentient and has no self-directive potency. Life is subtler than matter and mind is subtler than life. Mind rules matter and spirit rules both mind and matter. The science of today has analysed matter and explained it as evolved from something far subtler than it. Balfour once wittily remarked that matter has not only been explained but has been explained away.

Formerly Religions carried on a civil war and each religion tried to decry and even attenuate all the others. But the modern researches into comparative religion show how Truth is one though revelations and traditions vary. As the Rig Veda says: "Truth is one; the sages call it variously". एकं सद्भिर्वा बहुधा वदन्ति । Religion makes us feel that the world is an expression of what is Relative and that what is relative implies what is Absolute.

Thus spiritual life is not an acquisition from within but an inner blossoming. The Veda says: "From Ananda all creatures emerge: they are sustained by it; they merge into it". Egoism is the creation of Desire but the Self is infinite eternal Satchidananda. All the saints and sages and seers from Bhagavan Sanat Kumara to Bhagavan Ramana have testified to this fundamental truth.

Arrogance will create, in the strong, distaste; in the weaklings, admiration.

The Western thinkers have all along been trying to comprehend oriental philosophic and religious thought from the point of view of its approximation to Western philosophic and religious thought. This is a kind of colonisation in the realm of scholarship. Political colonialism is outmoded and has been destroyed. But scholarly colonialism continues to live and thrive. Western thinkers must learn to study oriental thought on its own terms, and when they do so, they will realise how India saw deeper than the West, how she realised that the flux and change of things implied the changeless and the Eternal, that the Relative inevitably implied and affirmed the Absolute. The Purusha "I know the Infinite Purusha shining like the Sun beyond all darkness".

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं
तमसः परस्तात् ॥

He is Brahma; He is Siva; He is Hari; He is Indra; He is (Immutable and Imperishable). He is Supreme; He is the Self-dependent Ruler of all.

सब्रह्म सशिवः सहरिः
सेन्द्रः सोऽक्षरः परमः स्वराट् ।

He is Omniscient, Omnipotent, Omnipresent; He is the all; He is immanent in all; He transcends all.

There has been much learned talk in India about the mutual incompatibility of Karma and Bhakti and Jnana. The fact is that as the hand and the heart and the head act together, Karma and Bhakti and Jnana are three flowers shining in the same plant which is fed by one sap and one sap alone. In the mood of Bhakti we say: "I am I and He is He". "I am His and He is mine". In the mood of Jnana, we feel: "I am He and He is I". Madhusudana Saraswati says in *Bhakti Ramayana*.

तस्यैवाहं ममैवासौ स एवाहमिति तृधा ।

भगवच्छरणार्थित्वं स्यात् साधनाभ्यास पाकतः ॥

In the mood of Karma we feel: "I work for His glory

To a goat the most delicate garden is just a grazing place.

1ST JANUARY 1960

269

and my self-realization". The truly religious man has in him a blend of knowledge of self and devotion to God and service of God and of all living creatures as the children of God. The Gita says:

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ॥

True Culture and Civilization imply deep faith in the spiritual basis of life and full harmony of knowledge and love and service.

The perfection is the ocean from which arises the acquarious vapour of world-urge which becomes the diverse rivers of life which finally flow into the ocean. These rivers of progress and civilisation and culture have their source in the ocean of the life Divine and finally find their fulfilment in the ocean of the Life Divine.

VIII

(BY SRI G. R. MALKANI, Indian Institute of Philosophy,
Amalner)

Civilization may be defined by the level of material well-being and all the means that are necessary thereto. A certain level of intellectual and aesthetic attainment is essential to it. Generally speaking, civilization may be said to be very largely a matter of scientific achievement.

Culture is less materialistic and more spiritual. It has reference to the set of values which determine the life-patterns and the institutions of a particular community. From this point of view, a society may be more civilized and less cultured, and vice-versa.

Culture has a direct reference to those ultimate spiritual values which go by the name of religion and philosophy. We might almost say that religion and philosophy constitute the new foundation of culture. It will therefore not be far from truth if we say that the culture of a society may generally be traced to the religious beliefs and practices of

Benevolence is the true ambrosia of the gods.

the group. Indeed a people may be dominated by a certain ideology which finds no place for religion. In that case, it will generally be found that the ideology itself provides a certain substitute for religion. It may be a sort of pseudo-religion, with all the dogmatism of religion without its saving graces. A communist ideology, for instance, can hardly be said to provide for any spiritual values; but it does provide certain secular values with all the dogmatism, cock-sureness and missionary zeal of religion.

We, in India, may be said to have a single unified civilization. That certain tribes are less civilized and others more, is a fact. But the general level of material well-being may be said to be more or less common throughout the country. It is however not equally easy to trace one single culture. More properly, there are as many cultural groups as there are religions. There is, however, one dominant culture of India at the present day which is very popular. It is the culture associated with the name of Gandhiji.

Gandhiji was a Hindu. But the ideas which he preached and by which he lived were not all Hindu. He got them from different sources; and he tried to combine them into an integral whole.

Gandhiji carried his doctrine of "pure means to achieve pure ends" to an extreme, not warranted by Hinduism. For Hinduism, there can be such a thing as a righteous war. There can be no such thing for Gandhiji. If we are forced to wage a war, it is only a concession to human weakness. Hinduism is, in all ethical matters, more catholic. For it, the important thing is to kill desire, which is the source of all sin. Whatever is done without desire, but in accordance with the injunctions of the scripture, is morally pure. Killing is no exception here.

There are certain peculiarities of Hindu culture which distinguish it from every other culture. These peculiarities we can trace to certain governing ideas of Hindu religion and philosophy. We state a few of them here. (a) Hinduism and also Buddhism argue against the reality of the

Beauty needs no explanation.

1ST JANUARY 1960

271

world and of individual souls. They thus support a negative attitude towards life and the world. Everything that we know is illusory. This idea pervades all Hindu thought to a more or less extent, and brings into prominence the method of negation as the only method of realizing the Highest. (b) The method of morality and that of religious worship or *bhakti* are common to almost all religions. But it is only in Hinduism that the way of knowledge (*jñāna*) is given the highest value and efficacy. All other ways are subsidiary to the way of knowledge. Naturally therefore the mysticism based upon knowledge is regarded as the top-most rung of the ladder of mystical experience.

(c) Finally, we might say that Hinduism and all those religions which take their inspiration from Hinduism believe in rebirth. Man is a pilgrim of eternity. Man is not created by an arbitrary God, and this is not his first and last life. Nothing that is ever done by us can fail to bear its fruit here or in the hereafter. The law of *Karma* is inexorable. As you sow, so shall you reap. It is the best explanation one can give for all inherited inequalities and for the possibility of moral and spiritual evolution.

The culture of this land is pervaded by the philosophy of Vedanta.

IX

(BY SRI JAGADAMBA)

Human civilization and culture at this stage of its evolution is mind born and mind controlled. Mind is not the absolute truth. It is a medium through which truth-consciousness may express itself. Mind is always uncertain in action. Its vision of truth is mosaic. It can justify only a set of things, not all. Thus mind postulates a set of conceptual 'truths' as opposed to conceptual 'non-truths'. This postulation starts a chain reaction which often overpowers individual. Mind concludes some 'ideals' and individual seeks to realize them. But as mind's 'truths' are not truth

Love may be blind, but hate sees what is not there.

of reality, mere shadows, realization of these 'truths' never satisfies. At the first instant such a realization gives some moments of self complacency—a gratifying flowery feeling of having realized truth. But soon these moments reveal their black faces. They once again turn themselves into that old frustrating and dull monotony. Individual then seeks modifications of the so-called reforms or begins to work for 'new truths' and 'new values'. On account of its imperfect nature, mind can never act to see truth of all truths in the present. It has a peculiar habit of seeking truth in future. Thus it always reacts to avoid true action. When asked to act rightly it builds castles of the so-called rationalism where it wants to hide itself behind a self created web of security. Result is that individual always lives in conflict and can never discover true spiritual foundations. And without this discovery we cannot experience true creativity.

Thus in order to 'arrive' at the true spiritual foundations we will have to silence mind. This needs extraordinary courage. But without this we will go on revolving around truth shadows.

True culture which means *Self-culture* spiritually, is concealed by the golden lid of mind-consciousness. Take off that lid in order to undergo true civilization which in spiritual language is other name of *Divinization*.

X

(BY SRI SWAMI PRAGNANANDA)

Ever since his creation on earth by God, man is ceaselessly struggling for securing more comforts and pleasure in life through individual as well as collective efforts but, with all his success claimed so far, he is not really happy. On the contrary, he has met with failures and frustrations in the fulfilment of his objective. Nevertheless, he does enjoy a little pleasure here and there only to be afflicted with pain, so much so, there is not even a single person on earth who is happy throughout, or throughout unhappy in

A book is great by what you give to it, not take from it.

1ST JANUARY 1960

273

life. Life, human life particularly, is a mixture of pain and pleasure and nobody, rich or poor, young or old, man or woman, can ever escape this dual aspect of life, as long as he is attached to his body - sense organism. Even the mightiest of emperors placed in enviable position in life are susceptible to these human aspects of worldly life. Similarly even the wretched beggar in the street also enjoys many a happy day free from the cares and worries of human life.

It follows, therefore, that what we call pain and pleasure are not of an abiding nature and, therefore, are rightly considered by the wise, as false imaginations of the human mind. They come and go just like the waves on the surface of the ocean. In the words of the Song Celestial, the Bhagavat Gita, pain and pleasure are but feelings experienced by the mind getting into touch with the sense-objects of the world.

मात्रास्पर्शस्तु कौन्तेय शीतोष्ण सुखदुःखदाः

(Bh. Gita II-14)

The same object at one moment gives pleasure and at another pain and that is why wise people do not seek pleasure from the fleeting objects of the world.

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः

(Gita V-22)

The mad hunt after pleasure, in spite of disappointments and failures, is a characteristic of human mind which inheres in every person as long as he has not been able to find out "where the shoe pinches", that is, he has to find out the real source of his pleasure and pain. As indicated by Lord Krishna in the Bhagavat Gita, an intelligent man easily understands that sense objects ultimately give only pain and the mind is, in fact, the source of all his miseries in life on account of its strayings to the sense-objects.

The only remedy to annihilate the miseries of man, and

The truly great book does not find its readers, it creates them.

to bring real happiness to him lies, therefore, in arresting the mind's strayings to the tempting sense-objects of the world. The ways and means to control the mind are to be found only in knowing man's essential nature. This knowledge of man is claimed to be the sine-qua-non for the attainment of human civilization and culture.

Every nation thinks of its own civilization and culture as the best of all. One country claims that its monarchic system is better than others, another claims its Socialism to be superior, another its Parliamentary Democracy and so on, but none has been able to justify its claim so far because of the political unrest in every country. Everywhere there is an awakening in man to assert his own rights but man wants to do his duty. This neglect of one's own duty, while claiming his right, is responsible for the present cold wars and tensions in the world.

To know one's own duty he has to know the real meaning of civilization and culture so as to assess his own value and understand the relation-ship that exists between himself and other members of society. Generally by civilization, it is meant the progress that man has made in society which, by and large, is measured by the economic standard, coupled with, of course, education; culture, on the other hand, is the training or refining of man's moral and intellectual standards which makes up his integral character. A man or a country may be far advanced economically and educationally and you can call it civilized but it is never to be taken as cultured. Similarly an individual or a nation may have a good moral and intellectual standard but he or the nation may not be considered to be civilized. For example a man born of a wealthy family and having college education may be a moral wreck and one born of poor parents may be very strong morally and intellectually though not highly educated. What is true of the individual is true of the community or nation as a whole. The old saying "many a mickle makes muckle" is the basis of the above conclusion.

Taking the above facts into consideration any statement

Who is not his brother's keeper belongs not to the family of man.

1ST JANUARY 1960

275

man can say that the present world of communities and nations, though it boasts of its civilization, is never cultured in the real sense of the term. This does not mean that there is no progress at all for the nations of the world in respect of morality and intelligence. That there are many gains and achievements in the field of technology and science in the present century is a solid fact which no body can gainsay.

While it is admitted that man has made rapid strides in scientific and technical spheres, the machines and their usages have brought human life more and more vulnerable to the dangers thereof. Such insecurity to human life becomes more pronounced when these new inventions are channellised for destructive purposes especially when a war breaks out between any two nations or groups of nations. The discovery of space-rockets and electronic devices will only bring in complete annihilation of mankind if they are not used for constructive purposes, and in the present context of world tensions, no one can rule out the wreckless use of these destructive weapons of warfare.

The causes for the present world tension lie hidden in man not only individually but also in his collective make-up of the community or nation.

The feeling of 'I'ness and 'MY'ness in man is born of the flesh and therefore, that which is rightly the feeling of the body-sense complex is wrongly attributed to the Self, the real 'I', in man. This wrong identification of the body, the senses and the mind with the real self is, according to Hindu Philosophy, called Avidya or ignorance.

देहादिषु अनात्मसु अहम्स्मि इति आत्मबुद्धिः अविद्या

(*Sankara's Philosophy*)

It is this Avidya, therefore, that is the cause of all miseries and afflictions in man.

Culture has various facets which could be reduced mainly into four - physical, mental, intellectual and spiritual. Unless one develops and cultivates all the four aspects

Capitalism has the rich and the poor; Communism, the poor and the poorer.

of culture, he cannot attain his integral growth. This overall growth in man is the measuring rod of his civilization and culture.

In this modern age man is more addicted to material pleasure and in the pursuit of his pleasures he cares to develop his physical, mental and intellectual organisms only, because they alone are capable of giving him the necessary material resources to fulfil his desires. This craving for sense - pleasures makes him forget the Spirit, the real 'I' in him. The sad neglect of the spirit, presents only the multiplicity of bodies in different individuals together with their respective senses, mind and intellect before him, and never the unity - a unity based on the unity of the Soul. Multiplicity always leads to mutual fear, rancour, suspicion and enmity.

Ancient India was more conscious of the Spirit in man and the great sages of yore, as seen from the Upanishads, were ceaselessly engaged in searching for the 'Self' by introspection and self-enquiry in solitude and seclusion and through penance, concentration and meditation. These researches into the ultimate Truth, slowly but steadily, led the sages to an inner experience that the same Self only is hidden in every embodied being and it is unborn, undying, immutable, most subtle and indestructible. This plenar experience established the sages in a very high plane where they were free from misery and delusion and were able to enjoy infinite happiness.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूत् विजानतः

तत्र कोमोहः कः शोकः एक्त्वमनुपश्यतः

(*Isa Upanishad* - 7)

What is the cause of the present cold wars and international tensions? The answer is simply selfishness giving vent to suspicion, hatred, envy and antagonism. Mutual distrust and enmity are born of separatist feeling in man. The feeling of duality breeds fear in man "द्वितीयादभयं सति" (*Bri. Upanishads I iv-2*) while that of one-ness brings it

Character must be seen in everyday life, not just in its Sunday best.

1ST JANUARY 1960

277

love and harmony. Hence the present world unrest is caused by man himself owing to the sad neglect of his spiritual culture – the rock-bottom of all progress and perfection in man. The more an individual or community is aware of the spirit, the more harmonious and peaceful will be the relationship that exists between man and man, between community and community and also between nation and nation.

The charters and conventions of international organisations do reflect this idea of the unity of the Soul in all when they preach liberty, equality and fraternity of man but, mere doctrines of theory will not deliver the goods. "An ounce of practice is better than tons of theory" is the motto to which man has to adhere to produce the desired result in the present world order.

Such real change of heart is what is called the Spiritual Foundation of man and it is this foundation that helps to build his civilization and culture. When everyone subscribes to such cultural foundation there will spring a world order not for the satisfaction of any one's greed but for supplying every one's need.

The great sage of Tiruvannamalai, Maharshi Ramana, with his moorings in the ancient teachings of the Vedas, demonstrated to the whole world that wherever there is spiritual background, be it in an individual or institution, there is power, peace and plenty.

XI

(BY SRI M. M. MENON, Palghat)

Culture is the improvement of man by the training of his mind and intellect and civilization is the result of such culture by which he becomes freed from barbarism and becomes enlightened and refined.

From ancient times up to this day our earth has witnessed the rise and fall of various types of culture and civilization. The study of Anthoropology and Sociology has

Charity is the common denominator of all religions.

given us a clear picture of the life of ancient man, a life of savagery, devoid of culture, a life not far from that of wild animal. But slowly the ancient man began to lead a gregarious life near lakes and in river valleys. He domesticated animals and developed agriculture. He developed arts and crafts which gave him greater comforts and aesthetic satisfaction. He made his life secure and comfortable.

In the beginning he approached Nature with great awe and reverence, but by patient observation and thinking, he began to unravel her mysteries. He mastered many of the secrets of Nature and used them to his advantage. Even though he established a life of ease and joy, he was not quite satisfied with himself. He wanted to know about himself and solve the mystery of life and death. In order to do that he looked within, and began to unravel the mysteries of his mind and spirit. He began to understand that he was neither the body, nor feelings, nor emotions which were all subject to change, but the consciousness or spirit which was the constant factor in his changing personality. He also understood that there is a Reality which is the substratum of this phenomenal universe and his spirit is only a spark of that Universal Spirit. The dawn of this knowledge led him to realise the brotherhood of man and made him cultivate love, charity and kindness to his fellow beings.

This development of culture and civilization was a slow and steady one. In the beginning it was only a materialistic culture, not broad based on spirituality. The world has witnessed the rise and fall of various cultures, civilizations, races, dynasties, states, empires and institutions. Many powerful nations have ruled vast territories for more or less long periods, ultimately to give room to other nations, who in their turn vanished, yielding place to others less materialistic and more spiritual than the previous ones. As a matter of fact history is the story of mankind, the rise and growth of cultures, dynasties and empires and a comparative study of history will reveal that the cultures and civilizations that have survived to this day are those that are founded on

Cheerfulness may be only a mood, but one for the better.

1ST JANUARY 1960

279

spirituality. Many powerful kingdoms that held sway over vast masses of humanity have disappeared from the face of the earth and a study into the causes of their decay and downfall will reveal that those kingdoms were not well established on the firm foundations of spirituality. The cultures and civilizations did not last, because they were materialistic, and lacked the eternal and life giving foundations of spirituality.

The Universe is a manifestation of matter and spirit. The spirit is the substratum on which matter and energy are playing, making infinite combinations and dissolutions. The phenomena are ever changing, but the spirit, like the screen in the cinema show is ever present without change and is essential for the show. There can be a screen without a cinema but no cinema without the screen. Therefore only those human values based on the spirit can endure and those that are material must change and even come to an end more or less soon. That is why those cultures and civilizations that are based on spirituality have survived whereas those founded on materialism have blossomed and faded away after a short existence.

The culture and civilization of Ancient Egypt, Chaldea, Assyria and Babylon have disappeared from the face of the earth because they were not spiritual. The law of the jungle and the Mosaic law of eye for an eye and tooth for a tooth were the maxims of the people of those ancient days. In the Bible we read about the treatment meted out to Moses and the Israelites by the Pharaoh and the massacre of the Jews of Palestine by Nebuchednassar of Babylon showing clearly the lack of spirituality in those ancient civilizations.

As a contrast let us take the case of India. India developed from ancient times a culture and civilization well founded on spiritual and moral values. This is the only nation which did not wage any war of conquest on her neighbours, but always lived a life of peace and toleration. She sent missionaries to her neighbouring countries giving them messages of culture and civilization. She gave religion to

Churches are like umbrellas: a torn one is still better than none.

almost the whole of Asia. She was invaded several times by less civilized and barbarous nations but she withstood all the onslaughts. The great Hindu civilization by its tolerance and catholicity slowly assimilated the conquerors into its own body politic and remained ever unruled and was perhaps stronger after each such invasion. India's conquerors were ultimately conquered by peaceful means and they became Indianised on account of the beauty of the culture and civilization of India.

There are no books of knowledge and wisdom more ancient than the Vedas and the Hindu culture and civilization based on the Vedas are as potent and fresh today as they were before, in spite of the passage of time. The wisdom of the East on which is based all the Oriental civilizations and the Christian culture and civilization have triumphed and have endured so long and are holding sway on the minds of vast numbers of humanity, because they are founded on moral and spiritual values whereas other cultures and civilizations founded on materialism had an ephemeral existence and have disappeared, sometimes leaving even a trace of their existence.

XII

(BY SRI T. KRISHNAJI, Madras)

Culture and Civilization without spiritual foundation suffers collapse like a building put up on sand. Man belongs to the animal life. Sri Sankara says, in Viveka Chudamani, that to be born as man, in the animal species is a rarity. "Jantunam Nara Janma durlabha" etc. But man is endowed with intellectual power to transcend animal life. I use the word man to include woman as well. Man alone can realise that life is not merely preservation and perpetuation of life but he has the rare faculty to be aware of his spiritual being. At least he knows that some power shapes his being. Every religion seeks to rescue man from animal life so that he may inherit spiritual heritage.

Civilization can be judged by the value it places on human life.

1ST JANUARY 1960

281

pathways and byways leading to Spiritual Life are many, but the spiritual basis is same. The Upanishad declares, the Isa or God pervades all, whatsoever it be, in the World, and man should live without being covetous. The quest for the recovery of the Spiritual kingdom of God is the basis of all Culture. Scientific discoveries, atom bombs, rockets reaching the planets etc. belong to the domain of understanding the possibilities of Nature and all that knowledge is external to Man. But man himself is unknown. To understand man is the basis of all culture. Seeds of civilization lie in Culture. The word civilization connotes transcending savage and animal life. The brute in man must suffer annihilation, if he should become cultured.

To live, be it in comfort, is in no way different from animality. Scientific improvements to live well do not aid us to spiritual progress. True culture lies in Humanisation and Divinisation of Man. Any civilization based on the material improvements and comforts of man is bound to be shifting in values and lacking in vitality. Some of the ancient civilizations of Greece and Rome, based on aesthetics and luxury in life, became dim after a flickery glow. But the Indian culture has its roots in the eternal values of Dharma.

Dharma is a word of comprehensive import, more or less akin to culture. Dharma has the power to civilize man in his fulness and for spiritual rehabilitation. Dharma implies life of artha (wealth) and kama (propagation of life) leading to spiritual values. Indian civilization is based on Dharma and roots of Dharma are watered, from time to time, by saints, seers and sages. Bhagavan Vyasa closes the Mahabharata with a trumpet call to mankind that the root of all life is in Dharma, and never to forsake Dharma. As long as Dharma remains the foundation of all culture, the fabric of Indian civilization will stand in its glory. That is the secret and strength for the survival of Indian civilization. One of the latest saints or Rishi to water the roots of Dharma was Bhagavan Ramana to whom culture and civilization must bow in homage.

Cleanliness is a sign of respect for fellow man.

XIII

(BY MANUBHAI C. PANDYA, M.A LL. B., SOLICITOR, Bombay)

The word 'culture' is employed to denote the refinement and improvement of the mind. By culture we generally mean intellectual development. It is often used as synonymous with civilization. There is however a difference between civilization and culture. Civilization represents the outer technical progress of humanity which distinguishes the civilized from the savage man by refinement, whilst culture is the inner intellectual development. By civilization in a narrower sense we mean progress in the mastery over nature by knowledge of science, technology and so on, but it is not culture in itself. Some of the things that count as being civilized may be classified as making beautiful things called arts, thinking freely and thinking new things called science and philosophy, and keeping the rules without which people could not get on together, called political justice, social science and ethics. On the one hand civilization is the result of one of the factors of culture that is knowledge, and on the other it is a means to culture leading to spiritual wisdom.

Modern man is just beginning to feel the need to go beyond knowledge to wisdom. But what is wisdom? In our country the Rishis of the Upanishads have proclaimed the valuable lesson that culture based on the solid foundation of disciplined moral and spiritual life leads to spiritual freedom as the goal of human life. The nature of spiritual wisdom consists in the synthesis of all knowledge founded on spirituality "by which all else becomes known".

(Ch. U. 6-3)

Man's true welfare is basically spiritual, and material and social welfare is but a means to this end. There are nations in the west who have gone far in establishing a welfare state but whose citizens are far from being happy or secure inspite of their material prosperity. While accepting the great importance of science and politics for man, religion

Cleverness will set the mind ajar; wisdom will set it at rest.

1ST JANUARY 1960

283

evaluates them in terms of man's total needs and aspirations. But neither science nor politics can give man spiritual peace or happiness or joy, or a sense of fulfilment. These non-utilitarian values proceed only from a moral and spiritual life. Science and Politics can create only conditions for their emergence but cannot create them directly. Without spiritual direction the forces generated by science and politics nourish the lower self of man and they become sources of sorrow, discord, division and instability for man and society.

Sustained attempt at knowing and realising one's true self as identical in essence with the Supreme Spirit or God-head by leading a pure and disciplined moral life is regarded by indian sages and seers as the only way to the ultimate goal of self realisation or deliverance from bondage to mundane goods. The above process leads to the discovery of four values of (1) Dharma (Moral value) (2) Artha (Economic value) (3) Kama (Psycho biological value) and (4) Moksha (Spiritual freedom) as progressive steps leading to the supreme goal of self realisation.

Mere performance of social duties or duties prescribed by the state without spirituality or ethics is not sufficient for human perfection. If the individuals can have no other purpose in their life but to perform mechanically the duties prescribed for them without regard to ethics and religion, individuals would have only an instrumental value and in that case, they would be reduced to the status of blind machines without freedom of self-determination. Man cannot be made an object of command from outside. Man is not a material thing to be passively moulded and shaped from outside. He may be persuaded successfully only from the inside to achieve self perfection.

In India the ideas of the Vedic Period are still a vital force and even the ritual of the Hindus is not wholly disused. It is the spiritual aspect on the basis of which the continuity of Indian culture and civilization depends. It is for this reason that other ancient civilizations as those of

Cleverness is a poor substitute for understanding.

Egypt, Assyria, Babylonia, Greece and Rome have passed away. No other country except China can trace back its language and literature, its religious beliefs and rites, its domestic and social customs through an uninterrupted development of more than 3000 (Three thousand) years.

In spite of successive waves of invasions and conquests by Persians, Greeks, Scythians, Mahomedans, and so on, the national development of life and literature of the Indo-Aryan race remained practically unchanged and unmodified from without down to the era of British occupation. The most essentially fundamental Indian Unity rests upon the fact that the diverse peoples of India have developed a peculiar type of culture or civilization utterly different from any other type in the world. That civilization may be summed up in the word "Spirituality" which is the rich heritage of the people of India. India beyond all doubt possesses a deep underlying fundamental unity far more profound than that produced either by geographical isolation or by political suzerainty. That unity transcends the innumerable diversity of blood, colour, language, dress, manners, sect, and so on.

Some of the nations of the contemporary world, though materially prosperous, are struggling to discover spiritual values in India's message of Nation-building, based on spiritual strength and sustenance, and peace and joy in their disasters and sufferings.

XIV

(BY SRI R. N. SARAF, Belgaum)

Culture, though it means almost the same thing as civilization, is restricted in its application. We say English culture, French culture, German culture, but we say European civilization. In the wide meaning also the word culture is used as European culture. Ignoring the slight difference in the shades of meaning we should try to understand the meaning of the words.

Culture means the expression of the spirit. English

Cleverness is competitive, wisdom never.

1ST JANUARY 1960

285

culture means the expression of the English spirit, French culture means the expression of the French spirit, European Culture means the expression of the European spirit, and in its widest application Human culture means the expression of the Human spirit. Unfortunately we have no such common expression of the Human spirit. So Human culture is a remote but inevitable possibility. When it comes, the whole of Humanity would become one Society, guided and guarded by one spirit, inspired by one Ideal, swayed by the same emotions, striving to attain the same goal with concerted effort, the common good of the whole. Then it would be the expression of the Divine in man and cease to be the expression of Humanity. True we sometimes speak of Human civilization but it carries no meaning. There is no Human civilization in the sense in which there is European or Indian civilization. There is no common civilization because there is mind which should be expressed in it. We strive for it because we have not attained it as yet.

Then what is this spirit and what is its expression, we call culture? Spirit is that which sustains and moves, which gives reality, significance and force to everything. There is not even one thing but has its spirit which makes it what it is. But it is not in truth what it is in semblance. It wishes and strives to be what it really is. That is evolution — another name for the expression of the spirit. It is this goal which moves the mighty and apparently blind forces of Nature and the conscious and intelligent force of man to change, to assimilate, to grow and transform and thus progress towards the goal. Otherwise there will be no progress when there is no goal.

The expression of the spirit is the realization of the values. There are four sorts of value; the physical or economic, the aesthetic, the moral and the spiritual. The latter contains the former and transcends it.

Unless there is spirit to express there is no value in the physical things. There is no value in the clay if there is no

Cleverness comes with the body, wisdom from the Lord.

potter to realize its value in the pot. No doubt the clay has got meaning and significance but only to the potter. It speaks in a language the potter only understands. All sciences deal with this value.

What do the scientists wish and expect to find in their investigations and researches? They wish and expect to find the whole creation meaningful. There must not be a single phenomenon which is not explained by a law. The laws will reveal the nature of the thing, and the nature of the thing — its spirit — will show the reason and inevitability of the laws. In short they are not satisfied with the things which belie their reality but want to know the reality itself. The reality that underlie the phenomena attracts them and at the same time directs their efforts to its revelation. So they seek truth—one aspect of reality.

Obviously the scientists will go so far as the senses, and the intellect that relies on them will lead them. Further they cannot proceed. And yet the Reality transcends its partial revelations in matter. The Human spirit is tantalized and seeks another way to reveal reality by realizing another aspect of it — The Beauty.

Beauty is the reality which transcends the matter in which it is revealed. It is more than it seems. The Poet means more than he says. We must be able to see what he shows and not what he says. He points to reality and does not portray it. He is in touch with the Divine and wishes to show it to us. But he cannot show that to us which we are unable to see ourselves. So he shows indirectly through symbols. We must go beyond the symbols to understand them and through them the Reality.

The Artist by revealing beauty reveals truth better. Beauty revealed truth better than truth alone would ever do. No doubt the pot has beauty but it is overlaid by utility. In Aesthetic creation beauty stands in its pristine purity. It has also got utility but does not satisfy a physical want.

The Physical value depends almost wholly on physical

Consolation at its deepest is silent.

1ST JANUARY 1960

287

matter. The Aesthetic value, though it still depends on physical matter, yet transcends it. The pot is the clay. It is not true in the same sense that the canvas and the colour, the musical notes, or the marble is art. The artist means more than he says His work is a window, not to look at but to look through. It is not reality itself but through which reality is seen. The scientist also creates a window; but it is a painted window. We cannot penetrate through it and have a vision of Reality. Because the scientist means what he says. We cannot go beyond.

So the Aesthetic Value both contains and transcends the physical value. It is Truth and Beauty at the same time.

Higher still is the realization of the moral value. It is realized in will and acts. In the moral act we find truth and beauty. But there is something more and that is Goodness. Goodness is the common element in all moral acts. Then what is goodness which transcends truth and beauty and reveals reality more and better.

Goodness is the elimination of the individual self, and realizing the universal self to which there is no "other". It is to realize one's unity with all. So the realization of moral value invariably takes the form of self-sacrifice; sacrifice of the self (individual) and sacrifice for the self (universal) sacrifice is, to make sacred what is profane by dedicating it to something holy and purifying. Sacrificing is sanctifying. The moral man sacrifices himself and thus sanctifies him. He is not himself now a profane man; he now belongs to the Divine. He receives the "Call Divine" and responds accordingly. His will and acts are now directed by the Divine in him and ceases to be his personal will and acts. Self-interest gets a new and true meaning; self interest becomes the interest of "The Self" in all.

In all these forms of expression there is a common element. It is, one-pointed concentration, effacement of the ego and supreme devotion to an ideal—an ideal in which he finds himself more than he is in himself. A Scientist or an Artist or a moral man who has not a concentrated mind,

A constitution is never better than those subscribing for it.

who is still conscious of himself, and who has no supreme devotion to an ideal, cannot express the spirit, and so is not a true scientist, a true artist or a true moral man. He may be an automaton doing scientific work or aesthetic work or moral work. It is a measurable work they do without any significance beyond it. It can never become a realization of value. What is spiritless is lifeless. Therefore it is not the living truth, living beauty, or living goodness they express or achieve.

Now we come to the supreme expression of the spirit the realization of the spiritual value. What is spiritual value? It is truth, beauty and goodness and something more. It is the spirit itself. All these values are resolved in the unitary fulness of the spirit. When we see a saint, a sage — the supreme expression of the spirit — we see truth, we see beauty, we see goodness at one and the same time. We cannot see them isolated or separated. We cannot discriminate and distinguish truth divorced from beauty and goodness, beauty divorced from truth and goodness, and goodness divorced from truth and beauty.

We may or may not be able to understand and recognize a scientific truth; may or may not be able to appreciate the beauty of a piece of Art; we may or may not be able to approve the goodness of a moral act; but we cannot fail to recognize a saint. In him the mind is always concentrated, becoming one with the self, his ego is completely destroyed and his supreme devotion to the Ideal takes the ultimate leap or final plunge in the Ideal and is now one with it. Can devotion go further than be one with the object of Devotion? Can there be greater knowledge of truth than realizing truth by being one with it? Can there be greater beauty in art than beauty is in itself — that is in the self. So the saint does not need to show truth in experiment on something outside; he does not need canvas and marble to express the beauty he had a vision of in a momentary flash like an artist. He does not need acts to express goodness. He is himself the supreme unification of all these.

A government is what it acts out, not what it pretends.

1ST JANUARY 1960

289

As matter in space creates a field of gravitational force, so a saint creates a field of unlimited extent of spiritual force. We do not see the force but feel the irresistible pull. Fortunately this force has only attraction and no repulsion. Everybody feels the pull in his heart — the seat of the self. The heart responds and is spontaneously drawn towards the centre. As there is no force of repulsion, we can go to the centre if we are fortunate enough. But once we reach the centre there is no coming back. The force of attraction is infinite. So when one reaches the centre, one becomes the centre. So the saint is the greatest civilizing force from time immemorial.

Who is a cultured person, a civilized man? He who has knowledge of truth who has appreciation of beauty, who has refined feelings sensitive to moral sentiments. These are exhibited by the saint in the indivisible unity of the self.

But then the saint is not a summation of a scientist, an artist and the moral man. The truth of the scientist may be ugly and bad. The artist's work may be false and bad. The moral acts may be unreasonable and ugly. They lack the fulness of the spirit which removes these defects of their partial character.

To strive to be better is a spiritual urge. Those who create and propagate this force are the saints. Therefore the saints are the greatest civilizing force.

Such was our Ramana. May his great force draw us towards him and civilize and thus divinize us!

XV

(BY SRI A. M. DESAI, Surat)

Man is at his best when he has realized his oneness with all Beings. Such a one is called a seer or a sage. All discord ceases and there is Perfect Harmony.

In the words of Sri Narasimha Swamy "the great ones in their peaceful meditation maintain harmonious breathing.

Contentment forever eludes the seeker of self-satisfaction.

Those intently watching them with a view to attain Samadhi imitate them consciously or unconsciously and their breath and mind fall in line accordingly. This very soon leads to shaking off all cares, thoughts and distressing or disturbing influences and getting ready for the inward plunge. Numerous devotees of Ramana Maharshi have described this process from their own experience. Several say that whereas they find contemplation hard in their own homes, temples, river sides, tanks, etc., yet if they seat themselves before him in the Hall all cares are dispelled and distracting currents cease".

Even the word "spiritual" is derived from the Latin root "Spiro" - I breathe. In an attitude of peaceful mental functioning breath is rhythmic and unruffled. Breath is the very essence of life. Regulated breath indicates regulated mental functioning.

Culture and civilization imply that structure of society where man reveals in his conduct with all creatures the noblest traits of his character. This happens when man realizes his oneness with all Beings. In all places and at all times there have appeared seers who had this vision and it is their remembrance which sustains society at its highest level. Their life and their words are in essence the spiritual foundations on which culture and civilization depend.

In our country and in our generation Ramana Maharshi was such a seer who was the perfect revelation of Divinity and he seems to me to have appeared to continue the inspiration for noblest living in this age of ours and it will be our greatest good fortune if we avail of it.

XVI

(BY WHO)

Culture and Civilization are for man to attain the highest level of perfection and of happiness, of which he is capable. In so far as they serve this end, they are good.

Conversation is only fruitful if all speak the same language.

1ST JANUARY 1960

291

and praiseworthy. If they hinder the attainment of this human goal, they must be condemned as evil.

Culture has its foundations in the source of man himself, the Supreme Spirit, which is beyond the world. When there is an intimate connection with the Source, then Culture is truly Culture, not else. The truth that that Being is the Source is the theme of all the Upanishads and of the teachings of all the sages, the Perfect Ones, that have lived and maintained the ancient tradition of Culture. The Chandogya Upanishad, after sketching the process of creation in a way to inspire aspiration and devotion, concludes as follows:-

सन्मूलाः सोम्येमाः प्रजाः सर्वाः

सदायतनाः सत्यतिष्ठाः ॥

"All creatures have their Source in the Real, dear one; in it they subsist (during life), and (in the end) they return and become One with that Real".

Human goodness, wisdom and happiness are all from that Source.

Of happiness as coming from the Real we have the teaching in the Taittiriya Upanishad as shown here:

आनन्दाद्धेव खल्विमानि भूतानि जायन्ते ।

आनन्देन जातानि जीवन्ति । आनन्दं

प्रयत्न्यभिसंविशन्तीति ॥

"From Happiness (Bliss) alone have all creatures been born; in Happiness they live; and into happiness do they enter and become One with It".

The Personal God of the devotees is only that Real One of the Upanishads endowed with attributes, for the benefit of devotees.

So to have a Culture favourable to the attainment of all the ends of life, there must be a continuous access to that Source through conduct, unselfish devotion and the quest of the Truth of the Real. When this access is lost through

Those who make conversation destroy it.

the perversion of Culture, then these life-values are more or less lost, and men lose character and happiness.

Civilization, it must be stated, does not necessarily include good Culture. At one stage of civilization it may have culture, but in the later stages it may deteriorate and be lost. The soul of civilization is culture, and when culture is lost, civilization goes wrong. It happens that way to some extent. Science is the cause of this loss, for science should be subordinated to true Culture, and for this purpose it needs to be controlled by wise and good men. These men will keep it within its proper bounds, and would not allow it to trespass into fields beyond its proper scope.

Of culture the essence is character. If this be duly cultivated, then it is culture. Else it is a vanity and fraud.

Civilization as we see it mirrored in history has grown erratically and anarchically, at the behest of men's appetite and ambitions, uncontrolled by wisdom, and hence, aided by science has succeeded in destroying character. Goodness and unselfishness are treated with contempt.

Hence nations who in the beginning had character and virtues, as they prospered and became powerful, were corrupted and lost their vigour, and were conquered by barbarians.

Character is best cultivated through Religion. It is the devotee endowed with good character, who is dear to God, not all indiscriminately. The ultimate goal of this progress is egolessness, wherein all the facets of character are included, and wherein the chief desire of men, uninterrupted and unalloyed happiness is won once for all. How to pursue religion successfully is what we have to learn from the great world-teacher, the sages who have attained Egolessness.

Herein a question may be posed: "Is it not selfishness to desire and work for the goal here"?

According to Sri Bhagavan, our great Guru, taking care of the world, reforming it and so on, are the work of God. So for imperfect man to think he must take upon himself

Conversation is sterile when motivated thinking dominates.

1ST JANUARY 1960

293

this work of God implies that he thinks God is incompetent for performing His duties and must be superseded. Actually man is imperfect so long as he is subject to ego and is not qualified for taking on himself a share of God's work.

Also, the Bhagavan has said that the best service anyone can do to the world is to strive to become perfect, by becoming Free of the Ego.

But if one feels a Divine Call to do some particular work for the welfare of some people, he may, with humility and reliance on God for inspiration, aid and guidance, do that work. This work must be done as an offering to God, as taught in the Gita. At the same time he must not neglect his Sadhana for reaching the goal.

Those who engage in 'social service' or 'social reform' without these precautions and safe-guards not only do no good to the people, but themselves fall to lower levels of character.

The subject is vast and only a few hints are given. It should be enough just here to affirm that Religion of a pure variety is absolutely necessary for man.

XVII

(BY PROF. K. R. R. SASTRY, Madras)

"What is Truth"? asked the jesting PILATE. An equally difficult query is, "What is Culture"? Is it in garments? Or in words? Or even in deeds alone? Or in all these in combine?

Does it not arise *from* within? Have we not got it from mother? Is it not developed before 'teens? How then dare define it?

Dive deep within, beyond mind and *Chitta*, farther than *Buddhi*. Find rest in quiet.

A Hindu prides in spirituality; a Christian thrives on

If you don't find God in your own faith, you will not find Him
in a borrowed one.

action. The Moslem practices brotherhood. The Buddhist and Jain excel in mercy.

A cultured soul is *felt when met*. In him is found Sweetness and Truth.

What more can any do in this plane, than try to *be* and then *make*?

There is an ancient path in South India, the track lit by eighteen *Siddhas*. One of them, *BHOGAR*, in his essence of Wisdom (Stanza, 88) demarcates an eight-fold path:-

- (1) Off with untruths.
- (2) Speak only *truth*.
- (3) Do not commit any sin.
- (4) Remove anger.
- (5) Take in the Elixir of IMMORTALITY.
- (6) Do not waste your breath.
- (7) Worship the *GURU*.
- (8) Meditate on the LORD.

Lessons left behind by the *GREAT*.

Saints, Sages and mystics of all lands understand by culture that its roots lie on *SPIRITUAL FOUNDATIONS*. All other foundations are layers of quick-sand!

If one can proceed in this way one *can negate* one by one the impermanent, the transient, and the evanescent. Suppose one is after power, it may result in a *HITLER*. If one is after external beauty, it may produce a *HELEN OF TROY*! If one is after riches, it may produce a Nizam II; A run thus after *mere plenty*, or *external FORM* or even after *nice children*, will only result in a *spiral of superficialities*.

The more one *dives deep* into the bottomless ocean, the greater are the chances of discovering pearls. Our master, Maharshi Ramana, resorts to this analogy and enjoins on us to *REST on the Residium*, deep deep within the right side of the Heart, the very *CENTRE* of our Being.

All civilizations and cultures built on injustice, untruths,

Crime deserves punishment; however, our punishment is but another crime.

1ST JANUARY 1960

295

and racial arrogance have tumbled down. That culture built on *spiritual foundations* is alone the true, the good, and the beautiful.

Plato's *philosophy of Beauty*, the Saivite Saint Appar's *Culture of Truth* and Gandhi's *striving after Goodness* – these are three striking pursuits of Culture. Sufferings have been unparalleled in this track; such a pursuit is not for the cowardly; it cannot mature through mere listening to scriptures; its foundations are built on the firm rock of service, suffering and sacrifice.

XVIII

(BY PROF. ATHAVALE, Kirloskarvadi)

We shall try to see how Gita deals with this problem. The Bhandarkar edition of the Adiparva of Mahabharata gives a collated version of 235 manuscripts. Adi. 2. 69-70 are two verses with no variation. They tell that Krishna Dwaipayana Vyasa, a contemporary of the Pandavas wrote the Pandava history in 100 Parvas originally, but it was Sauti who retold the story to Shaunaka in Naimisharanya, in 18 Parvas only. Adi. 2. 54-69 gives the names of these 100 Parvas which are numbered in the Bhandarkar edition. This fact is confirmed by Adi. 56.13, which says that the Jaya history consisted of 100 parvas with 2000 chapters. 63rd Parva of Vyasa is Bhagavadgita and 64th is Bhishma-vadha. In Sauti's Mbh. Gita occurs in the 6th Bhishma-parva and it precedes the account of the ten day battle of Bhishma.

This shows clearly that though Gita is a dialogue between Vasudev of Vrishnis and Dhananjaya of the Pandavas, yet the poem was composed by Krishna Vyasa among the Munis. The identity of the individual names of the author and the speaker has been skilfully utilised in G. 15.20 to suggest that Krishna Vyasa is the compiler of this most sacred Shastra.

G. 16. 23-24 explains the purpose behind the positive

More crime is perpetrated within the law than without.

and negative injunctions or rules of behaviour given in the Shastra. It says that if you do not observe these rules and follow the dictates of your likes and dislikes you cannot get success here nor peace hereafter. Hence Ch. 16 distinguishes between Daiva-prakriti (godly tendencies) and Asuri-prakriti (demonical tendencies) in detail because they were merely referred to in G. 9. 12 & 13. In conclusion G. 16.21 warns us about the 3 don'ts. Acts motivated by lust, wrath and greed are the triple hell gates leading to the destruction of the self.

It will be clear from this that the main function of any Shastra, (science) whether material or spiritual, is to point out the pitfalls and leaks in the actions and thus avoid total destruction or useless wastes and ensure healthy progress.

Now we shall try to find out the nature of the general topics discussed in Gita and also its technical name from the text. G. 18.70 says 'The study of this Dharma dialogue amounts to Jnana-yajna, which pleases me, the Paramatman. It means that the general theme of the dialogue is about Dharma and Adharma. It is corroborated by the fact that the dialogue starts from G. 2. 7, which is a question of Arjuna.' My mind is confused about Dharma and Adharma. G. 11. 1 gives the technical name of this sacred Shastra as 'Adhyātma-samjñitam'. Arjuna says that these compassionate words of wisdom has removed the confusion in his mind.

If we look at Gita as a composition of Vyāsa Muni, we can easily conclude that Vyāsa has finished the theoretical discussion about the question raised by Arjuna, at the end of the 10th chapter. It also means that such confusions can only be removed by taking the Adhyātma-jñāna as the basis and no other. G. 4. 16 says that Kavis (like Ushana etc.) have got confused about Karma and Akarma in the past, but I am now giving you the decision. G. 18. 2 quotes the opinion of the Kavis about Sanyasa and also 3 others in the next verse. In the 6th verse, however, Vyāsa

Criticism is often furtive envy, veiled dialectics.

1ST JANUARY 1960

297

has given his final decision in the matter with complete confidence.

The words Dharma and Adharma are commonly rendered in English as religious and irreligious actions. But we shall see that this is not correct. At present the word religion means following the rules of behaviour given by different sects like Baudha, Christian, Hindu etc. G. 4. 7 & 8 use the words Dharma Adharma and Dharma-samsthāpana. From the reference to the words (सद्यः) pious and (दुष्कृता) wicked in the context, it is clear that Dharma must mean the behaviour of the pious and Adharma means the vicious acts of the wicked. Dharma-samsthāpana means the protection of the pious by eradicating the wicked.

It must be remembered that Gita lays stress on the complete removal of the evil tendencies from the mind and not on the death punishment for the wicked. Hence Gita splits the wicked into two types. (1) The sinners who never repent and hence they cannot be rectified. (2) Sinners who repent and take shelter in me. G. 7. 15 says that the wicked persons of the 1st type never repent for their acts. On the other hand they take pride in teasing the pious. They are called Ātatāyi'. The Shastra maintains that such persons must be immediately put to death while they are engaged in these acts and they deserve no compassion. About the 2nd type, G. 9. 30-31 tells that if a habitual sinner repents for his past sins and decides to commit no more sins by taking shelter in me, he should be considered as a Sadhu (a pious man) and he will soon become 'Dharmātmā'.

Now we shall find out the words in Gita which correspond with culture and civilisation. Culture means the development of the individual while civilization means the material progress of the society in a territory. The words Nri and Manushya and Purusha indicate the individual human being. But Nriloka and Manushya-loka mean the whole humanity on this earth. Gita 4.13 and 18.41 split the human society into 4 Varnas, Brahma, Kshatra, Vaishya

Cruelty is the coward's defense.

and Shudra. These indicate the 4 natural tendencies by which they earn their livelihood, and they are essential for the welfare of the society.

This natural tendency of each individual is called his Swa-dharma. G. 3.35 maintains that it is better to die while acting according to Swadharma than accepting Paradharma with a view to live longer in a better way. G. 18.47 also repeats the statement that Swadharma is superior to Paradharma and adds that no sin can ever accrue by following Swadharma. G. 2. 32-36 tell explicitly that if Arjuna leaves his Kshatra-dharma and adopts the begging bowl of the brahmins for his livelihood, it will be a sin. This warning was necessary because Arjuna had argued in G. 2.5 that it was better to resort to the begging bowl to earn his living than to kill the revered teachers and enjoy the blood-stained kingdom. It will be clear from this that Dharma means the divine tendencies in the human mind, while Adharma means Asuri tendencies. But Swadharma and Paradharma are not the same as Dharma and Adharma.

G. 16.6 says that in this Nri loka there will always be persons with Divine and Asuri tendencies. Hence as long as this Anitya and Asukha Loka exists, there are sure to be ups and downs of Dharma and Adharma. But the Swadharma of the individual has nothing to do with this upheaval. It means that the problem of the individual is quite distinct from that of the human society. The reason is obvious. Death being a permanent feature of the human body, the individual (Purusha) has to face the death problem. The human society has no death. Hence G. 15.16 splits every individual into two parts (1) Kshara purusha (2) Akshara purusha, and asserts that both of them are in this earthly world. G. 8.4 and 15.16 tell that every thing that is born is sure to die. It means that the physical human body is the Ksharapurusha. The subtle body consisting of Mana, Chitta, Buddhi and Ahamkara is the Akshara-purusha. This goes away from the physical body

Death is a solemn reminder that life should be lived, not spent.

1ST JANUARY 1960

299

at the time of death. Hence it is distinct from the Kshara body. It is confirmed by G. 13.22, which says this Purusha gets reborn in good or evil wombs. G. 7.5 says that Para-prakriti is the subtle body of the Purusha.

G. 17.3 says that Swabhāvajā Shraddhā are the contents of the subtle body around the Purusha. G. 7.14 calls this shraddha cover of the Purusha to be Daivi guṇamayī māyā. G. 8.4 equates Purusha with Adhidaivatam. G. 5.18 says that the occupant of the human body is called Purusha because it has a fortress wall with 9 exits, (2 eyes, 2 ears, 2 noses, 1 mouth, 1 urinal, 1 rectum. Just at the time of birth the naval and crown are the 2 additional exits, but they are closed immediately. Hence Upanishads call it as having 11 exits). G. 14.11 says that when Satwa becomes predominant, all the exits get lighted. G. 8.12 says that at the time of death all these doors must be closed and the mind must be withdrawn in the heart. G. 15.7 tells that my Sanātana fraction and its Para-prakriti cover, draw this external body from the 8 fold Aparā-prakriti, which continues to live on food till its death. The 4 fold division of the average normal human being is concerned with the 4 inner Swabhava tendencies.

G. 8.73 equates Swabhava with Adhyātma. It means that all the 4 tendencies arise from the Atman. A brahmin and a shudra get their Swabhava from the same Daivi prakriti. G. 10.4-5 counts 20 Bhavas which are the explicit manifestations of the Atman through the subtle body. If the individual uses his normal faculties in the meditation of sense objects, G. 2.62-63 tells that it will lead to Kama, Krodha and Moha which means loss of memory and finally destroys the Daivi powers of the intellect, even though he may be a brahmin by birth. G. 9.32 tells on the other hand that even women, Vaishyas and Shudras can attain Parama-gati if they apply the Paurusha powers (G. 7.8) towards me. Thus the cultural development or fall is solely dependent on the individual. It has nothing to do with the Dharma or Adharma upheavals of the society.

No man who understands death will misunderstand life.

XIX

(BY SRI T. R. RAJAGOPALAN, Sirpur-Kaghaznagar)

India has seen a succession of Empires, Hindu as well as Muslim, one after the other. She has also witnessed and suffered a number of invasions by foreigners of neighbouring countries from time to time. She was also subjected to British rule for about two centuries. Yet she is able to carry her distinct spirituality unaffected by all the above vicissitudes. How is this possible? The enduring vitality of our spiritual outlook and catholicity to be able to view other religions with respect without any bias and capacity to assimilate anything good should have been the reason. Otherwise how could she have survived so many invasions of foreigners and withstood their selfish machinations to grab and keep us in perpetual slavery which had actually happened.

Truth and non-violence are inherent in our nation from time immemorial. The spirit of non-violence was at its zenith during Ashoka's rule. Ashoka's colossal work to establish non-violence in his subjects can even now be traced to the innumerable "Stupas" found all over our country.

Our country has also witnessed Rama Rajya when Sri Rama, incarnation of Lord Vishnu, Himself, set an example to mankind by showing them by His own practice how to lead a life of perfect manhood.

Our country alone gave Mahabharatha to posterity, which was the basis for the Bhagwad Gita to be taught by Sri Krishna, again another incarnation of Lord Vishnu, to Arjuna, which baffles the intellect of man and compels him to adopt its teachings in its entirety in practical life.

Most of the emperors and kings that ruled our country happened to be religious minded. It was the main factor which had contributed very largely to the establishment of righteous rule based on universal justice. To quote a few instances, the names of Sivaji Maharaj, the Maharashtrian

Deceit is like a rose; it smells sweetest when it is about to rot.

1ST JANUARY 1960

301

king, Krishna Deva Raya of Vijaynagar, Thanasha of Decan, Pallavas of Kanchipuram, Pandya, Chera and Chola kings of Southern India, could be mentioned and thier memory will remain for generations together as long as the temples constructed by them last.

Those were the days when there was wide belief that unless the head of a state, viz. the ruler himself was pious and religious minded, there won't be peace and plenty in the country and almost all the rulers were quite conscious of this and each of them had contributed his own share of enriching the country with construction of temples, choultries, main roads, tanks, etc. Huge properties and extensive lands were bequeathed to those temples for conduct of daily worship and periodical festivals which are carried on even today. The vast number of Dharmashalas constructed by innumerable Maharajas in Banaras, the most famous pilgrim centre of the country, bears testimony to this fact.

Every temple festival has its own spiritual significance. The most striking festival is car festival, which symbolises the man's journey towards the path of Truth and final goal viz. Self-Realization. The car represents the human body and the Jiva inside it is the deity carried in the car throughout the streets.

Thus it can be observed that our culture and civilization has been closely linked with spiritual values which alone can help humans evolving into Jivanmukthas and the rulers of our country had taken great care towards this end to maintain it throughout. That is how our culture and civilization strongly based on spiritual foundations is shining as an epitome in the firmament of the Universe attracting emulation by all the other nations.

The waters that are flowing in our principal rivers like Ganges, Yamuna, Sindu, Godavery, Krishna and Cauvery, are all sanctified on account of immortals doing 'Tapas' at the source of each of them and its power mixing into every drop of water coming from there. This is the secret of the incalculable spiritual potency of the waters of those rivers.

No one deceives us more often than we do ourselves.

If Sankara's Advaita philosophy is so much appealing to the foreigners, and if the "Vichara Marga" shown by Bhagavan Ramana compels them to search their hearts, it is only the incalculable spiritual vitality of our country that has made it possible.

It is only on account of the spirituality of our country it is so much respected by other nations and they turn towards her for guidance whenever their vision gets blurred.

XX

(BY SRI R. P. CHAUDHURI)

We must distinguish between culture and civilization. Roughly speaking, the former refers to the higher values and the latter to the material values of life. The Romans, e.g., developed a splendid civilization, materially prosperous, while the ancient Greeks cultivated the higher values of life and made their unique contribution to world-culture. The glory, that was Rome has vanished, and Greek culture is all but forgotten.

The culture of India is hoary, and its survival "shows the life-giving character of human and spiritual values". The foundation must be truly laid for the superstructure to be enduring. If the base is shaky, it is a question of time before the crash will come. The strength of the root is the root of strength. The foundation of Indian culture was truly laid by the ancient Rishis and Munis who had an intuitive knowledge of the realities of life which are the foundation of prosperity. Material progress is not the measure of man's happiness. The more stress we lay on material advancement, farther we are from the life of the spirit. It is possible to combine the two to a certain extent but then a time comes when we have to choose between the desirable (*preya*) and the beneficial (*sreya*), and individuals, no less than nations prefer material comforts to the cultivation of the spirit.

There is, of course, no dearth of materialism in our

Better that your words follow you than run ahead of you.

1ST JANUARY 1960

303

life and conduct, but that is not the point. The masses and the classes are more or less the same all over the world. It is the "pathfinders" who make a real difference to a race or country. We do not reckon great statesman, the scientist, the technologist as great men, great though they undoubtedly are in their respective spheres, but they are lacking in the authentic outlook of the sage or saint. They deal with the ephemeral, the unenduring things of life. They cannot pierce beyond the visible and the tangible. The seen is rooted in the unseen, the sensuous in the super-sensuous of which they are pathetically ignorant. In fact they are apt to deny a Reality behind the shifting scenes of life and nature. The sage, though ignorant of science and technology, has a perfect sense of values. All values proceed from the invaluable source variously described as God, Brahman, Atman, Absolute. We lose sight of it at our peril.

Rishis have arisen from time to time in this land and called our attention to the fundamental truths which we are in the habit of neglecting. The laws of science are not the only laws. There is transcendent law that governs our being no less real than the physical laws that govern the life of Nature. The law-giver is the same. We are urged to obey that law. Just as the laws of Nature cannot be violated with impunity, so also the law that governs the inner world of man. It is neglect of this truth that has caused much suffering to the world. When there is a clash between the inner and the outer we are prone to violate the spiritual law because it is not as real to us as the other one. We have begun to worship science and seek our salvation in scientific progress. Science has, no doubt, its sphere of usefulness but it should be kept in its proper place if we want to be really happy.

We must not mix up the comforts of life with peace of mind. Peace cannot be purchased by any device that science can invent. It is a quality of the mind. In spite of the vaunted material progress of the present age, can we

Desire is given to all, discrimination to few.

truthfully say that we live happy lives? The pleasures and sensations of life do not satisfy our inner being but the bliss of the Absolute does not pall. All our activities must be keyed to that ideal which will endow our lives with a richness which no material prosperity can ever confer.

It is a wonderful phenomenon of history that India has been blest with a succession of sages who have restated the fundamental truths from age to age. There is an almost unbroken continuity of saving wisdom in Indian history and the latest of the sages who has illumined our land—Maharshi Ramana by his life and his words repeated the age-old truths on which our life and culture must be modelled. He put first things first. His life has vividly demonstrated that spiritual knowledge is not a fancy, that spirit triumphs over matter and that real happiness can be attained in this very life. He indicated the bases on which the life of an individual as of a nation should be raised. It does not matter what structure we build, provided the foundation is well-laid.

XXI

(BY INDERJIT SHARMA, M.A., Simla)

“The true test of Civilization is not the Census nor the size of cities, nor the crops, but the kind of man that the country turns out”—Emerson.

Measured by this standard, India can justifiably be proud of having produced a galaxy of Spiritual giants and other noted men of integrity and character. India is the land of sages and seers. Hers is the most ancient religion called Sanathan Dharma, noted for its tolerance, catholicity, liberality, elasticity and creativeness. The actions, noble words and inspiring written works of our great Gurus and other magnanimous souls constitute the pith and core of our culture and Civilization.

But essentially speaking, no culture and civilization can subsist without strong spiritual foundations. What are the

Dignity takes a lifetime to acquire and a second to lose.

1ST JANUARY 1960

305

foundations of our culture and civilization? *Ahimsa* (Non-Violence), *satyam* (Truth), and *brahmacharya* (Continence) have always been regarded as the spiritual trinity of Hindu Culture. This holy triad is the foundation and corner-stone on which the super-structure of cultural life rests. Morality and spirituality have been the heart and soul of our Cultural life. One may be an expert in all the sciences and arts, but if one lacks moral character and spiritual integrity, one is shunned by the Hindu society. All things in life seek their fulfilment through the elevation of moral fibre.

Self-purification has been and continues to be the high mark of Spiritual Culture of India. It has two aspects i.e. purification of external body, and cleansing of the mind. The former is sought to be achieved by daily bath, etc., while for the purification of the mind a very rigorous and elaborate moral code and spiritual discipline are enjoined. Greed, cunningness, deceit, disloyalty to the eternal verities are to be shed, while righteousness, truthfulness, integrity of character are to be sought for. In brief, spiritual life means the eradication of negative qualities and cultivation of positive virtues.

In order to attain God and be one with Him, the highest standard of morality ought to be maintained. God is the one entity in the Universe before Whom no amount of chicanery, double-dealing and falsehood can prevail. One has to ensure absolute holiness both internal and external, before gaining admittance into His chambers.

The hey-day of spiritual culture of India produced men of highest character and profound practical wisdom. Indians were regarded as men of honour and dignity who kept their word at the cost of their life, who did not take an undue advantage of the helplessness of others, who always gave to all a fair deal. Our history records many instances of such noble souls who were the shining gems of our cultural and spiritual life.

India has never worshipped those who kill and butcher, but those who heal and save. India has never given respect

Dignity can be sold but not bought.

to those who shed the innocent blood for the expansion of territory, but those who died martyrs for the upkeep of Hindu Dharma and Civilization. India has always been the worshipper of spiritual heroes, sages and saints and other men who did good to the humanity in various ways.

God is an embodiment of Love, Justice, Truth and Compassion. A noble heart filled with love, justice, truth and compassion seeks an easy access to the loving Father. One has to become like a little innocent child in order to enjoy the bliss of playing in the arms of Mother Divine. From whatever angle we see, the spiritual discipline seems to be the ringing note of our moral and cultural life and civilization. Wealth, property, beautiful wife, fair-skinned children, rank, position and status have never been the measuring rods of greatness in our country. Sacrifice, forbearance, service, love and spiritual advancement have, since times immemorial, been held as the hall-mark of greatness and spiritual life in our blessed land.

I would sum up this brief observation of our cultural heritage with Maharishi Yagnavalkya's convocation address to the outgoing students which appears in the Taittiriya Upanishad: "*satyam vada*-speak the truth. *Dharmam Chara*-lead a righteous life. *matrudevo bhava*-let the mother be your God. *Pitrudevo bhava*-let the father be your God. *acharyadevo bhava*-let the preceptor be your God. *atithidevo bhava*-let the guest be your God" This indeed is our spiritual ideal and the foundation of Indian Culture and Civilization.

XXII

(BY SWAMI ATMANANDA, Chittur, Kerala)

Vinobaji on Sri Ramana

Some of the precious moments of my life are those spent in the holy company of Sri Vinobaji while he was in Kerala in 1957. I found him one of the deepest lovers of Vedic Literature. He told me that the only sustained and serious

The greatest gift is the art of giving.

1ST JANUARY 1960

307

study of his was from Sanskrit, especially Vedic Literature. His admiration for and adoration of Sri Sankara know no bounds. He has published a very fine selection from Sankara's minor works under the name "Gurubodh". He is one of those to whom a life in spirit or Atmanishta is not merely an intellectual theory, but almost one of realisation.

Comprehending this aspect of his life, I asked him the question "Who among our modern saints embodies in himself the Advaita teaching of Sri Sankara". His unhesitating reply was Sri Ramana Maharshi. I have not had the privilege of seeing him and much less coming into contact with him. But so far as I have heard of and understood him from other sources, he is indeed the best embodiment of Advaita, a most wonderful Atmanishta.

With Atmanishta comes also Sarvāthma Bhavana. When one's centre of gravity has shifted to Atman, he sees that there is nothing in the world but the Atman; to him everything is Atman. He attains Sama Drishti, the same-sightedness. With the realisation of Truth comes the Love for all. With Truth comes love; Ahimsa and Satya go together. Another characteristic of these is their attitude toward the body. Sri Ramakrishna called his body a pillow case. Body is nothing to them. Their eternal joy and peace are not in the least marred by the woes of the body.

In the last year of his life Sri Ramana Maharshi developed a cancer in his hand and his body at last succumbed to it. Sometimes out of the cancerous part, lot of pus and blood used to flow. The eyes of a disciple of his who was receiving the pus and blood in a pan was filled with tears. But the wonderful calmness in the Maharshi's face continued as ever and he remarked to the weeping disciple, "The body may suffer but what is that to Me? What more can I do to demonstrate that I am not the body?"

No one need grieve over the fact that he has not become an Atmanishta, nor even a Sanyasin. It is within his power to strive for it till he attains it. Every man must

Eloquence is these days a weapon, not a virtue.

therefore strive in an attitude conducive to and consistant with the Truth that there is only one divinity everywhere, in himself and in all else in the Universe.

Only by striving do we progress, not only materially, but even in the field of spirituality. Personal effort with clear-cut ideas as to the goal and means is absolutely necessary. But that alone won't do if we want to become Antarathmas. If we do not strive for purity also our efforts will be in vain. Mind has to be purified; the lusts and cravings of the mind have to be cast off. Selfishness and egoism have to be shed by us. All these are vices antagonistic to spirituality which emphatically proclaims all are one.

One cuts himself from the rest of the Universe by egoism and selfishness etc., lusts and cravings of the mind are there, because we have not spotted out the true source of all bliss and happiness, which is in the Atman itself. All miss the Atman somehow and thus create their own unhappiness. The more we are able to feel we are one with others and not separate from them, the more joyous we become. Some may come by this feeling of unity consciously, out of the knowledge given by the Sastras. Others may feel so instinctively as the mother feels one with her child. Working for this oneness with the world consciously is to work towards the attainment of spirituality. There can be no culture or civilisation unless we work for society as a whole, shedding our egoism and selfishness. To be self-centered is to be away from spirituality and so away from culture and civilisation.

Sri Ramana has described the various steps in man's spiritual developments in his great poem, "Upadesasara". Sri Ramana has given a progressive prescription for them. He tells us at the outset in his Upadesasara that no amount of the practice of rituals will lead to spiritual progress. In the performance of rituals there is a vague recognition of a higher power, that is the bright side of the ritual. Even before the dawn of thought in man, his intense sense of the

Eternity is beyond man's pale where time begins.

1ST JANUARY 1960

309

presence of a mysterious higher power makes him worship it. He propitiates it to ward off his misfortunes. So he takes to rituals. He tries to please the God or Gods as he tries to please, his own worldly master, so rituals are the first expression of religion. History tells us that every tribe in the world, small or large, felt this sense of a mysterious higher power and so resorted to rituals. Rituals are the first inevitable step in the manifestation of religion.

But unselfishness or love for others is not born out of the rituals at any time, as rituals are born out of fear and attachment to the body. One wants to ward off evils that may befall him and he has no idea that he is something other than the body, as Virochana in the Upanishad story.

Sri Ramana characterises rituals as Gatinirodhaka. He says they are obstacles in the way of spiritual progress. Many identify rituals with religion and they are not able to go beyond it. They equate people, not resorting to rituals, with men having no religion. So Nehruji has been characterised as lacking in religion. They cannot conceive that in his spiritual development, man has to outgrow his rituals. Sticking to rituals alone has been characterised by Sri Ramana as Gatinirodhaka.

But as rituals have no full basis on truth, they often fail to achieve the purpose of their votaries. This sets them thinking. There arises among them an idea of a God who is the sole ruler of the Universe. All the actions, not merely rituals are to be offered to the One God and not many Devas. The idea of one God to be loved is higher step in religion than the idea of appeasement by rituals.

Whatever we do has to be done to please the one God who is the father of all. So what he does should not harm his brother in the world. Or man must act as has been instructed by Lord Krishna in the Gita; if man thinks he has to act, let him do it without any attachment to the fruits to be derived from it. As he feels he has to act, the performance of that duty itself should give him satisfaction and joy; he need not bother himself about its results.

The "No" of one expert outweighs the "Yes" of a thousand amateurs.

These two kinds of action, one done as an offering to God or the other done as Karma yoga, lead to purity of mind, a wider Vision and a more loving heart; they are चित्तशोधकम्, they are more—they are steps to his realisation of the self—मुक्तिदायकम्।

Sri Ramana, the spiritual genius that he was, formulates a new form of Puja (worship) suited to and most needed by the times. It is expressed in the verse “जगत ईशधीयुक्त सेवकम्। अष्टमूर्तिभूदेव पूजनम्॥ ५॥”. He declares directly and in the most unequivocal manner, “Here is a new Deva Puja, conceive the Universe itself as God in his multifarious forms”. अष्ट need not have the restricted meaning “eight” it means here “many” or “multifarious”. An advaitin who was ever seeing his Atman in the whole Universe could well prescribe that man can worship God, not merely in images in the temples but much more truly and usefully by serving man and other creatures as if they are all God. Man's love can go to all in many and varied forms. It is a still higher form of worship of the God than worship in temple.

Men whose minds have developed and who have heard of the great spiritual truth of oneness of all from the Guru and the Scriptures may take to the applied science of spirituality consciously or un-consciously. Gandhiji and Nehruji are luminous examples of great men who made their life a field for applied spirituality. They strongly feel that the whole Universe is one and they should love the world with all their heart. This Truth is the guiding principle in their life. Spirituality is thus the great motive force in all their actions. No littleness and selfishness contaminate their acts. Thus they are illustrious examples of men of culture and civilisation.

But in Gandhiji, the belief in the innate All-pervading Atman was a living one. It was even passing out of the stage of belief into one of realisation. Thus he loved to speak of God, Atman and Advaita.

But in Nehru this living faith in the Atman or God is still dormant and does not find expression in words so much.

The tongue that flatters is the tongue that poisons.

1ST JANUARY 1960

311

So many as stated above even think that he has no religion. As a matter of fact, he is one who has outgrown the necessity for rituals. But he has consciously adopted higher ethics as a guiding principle of life, a necessary step in spiritual progress. Yama is the basis of all Yogas.

His belief in vitality of Truth and Love is as strong and ingrained as in Gandhiji. That is why he is a man of great culture. His acts are based unconsciously on the principles of spirituality.

This spirituality whether one concedes it openly as Gandhiji did or does not affirm it as Nehruji, is the real foundation of culture and civilisation.

India vitally realised this once; but in its eager efforts to catch up with America and England and even with Russia and China in the mastery of nature to afford her material comforts she is sadly neglecting the importance of spirituality. This is to her great peril. It is hoped that spirituality runs too strong in her veins and in spite of the momentary aberration she will once more emphatically come by spirituality in greater purity and strength. Sri Ramana is the beacon light for her future spiritual glory; Upadesasara, by Sri Ramana, that modern Upanishad of great clarity and directness in 30 verses is the Bible for this greater spirituality of the future.

XXIII

(BY SRI T. A. J. PILLAI)

Man is the great interrogation mark. To us not generally but to every one of us at one critical time or other in life there is an upheaval from consciousness carrying the formula of the enigma "Who am I". The failure to discover the answer or to ordain our daily life suitably to the truth in the answer discovered has been the cause of conflict in the individual life and also of the social discords which history records. To the anguished soul aspiring for excellence

Men who tolerate flattery will never accept criticism.

and seeking for success amidst the world of competitions the futility of man's effort perhaps provokes the quest of the Absolute. When properly guided and advised the spiritual anguish of the seeker of truth leads to the Peace which belongs to the Eternal and to that unity in the seeming discord of the objective world. This quest for the Absolute is the unending pursuit of India's ancient culture and the great Souls who have given us our religion. Our Puranas and Srutis have always talked in one voice, for, they discovered the truth of the unity underlying the manifold manifestations; verily is the discovery of the Self of Man in relation to his Maker and the answer to it can obviously be the same. It is at once the test of correctness and also a guarantee of usefulness to man. The Great God-Decents or Avataras like Rama and Krishna only proved that the great seers have propounded the true philosophy of life. In this sense Hinduism is not only a Unitary but Universal Religion. In India alone spiritual culture attained perfection because in this country a series of Rishis supplemented by a long roll of reformers have cultivated the harvest of the soul, through the successive ages. This aspect not only argues the greatness of India's labour in the spiritual field but also argues the eternal nature of her Divine Culture.

The latest amongst the seers who cultivated the field of the Soul was Sri Bhagavan Ramana. The inspiration of his life is a beacon of light to his countrymen and to the world responding sympathy abroad. He has emphasized the answer to the question "Who am I" and the answer is the answer of our scriptures— To the numerous devotees who went to Lord Ramana with seething doubts his smile and his look spoke to their hearts and dispelled their afflicting care and doubts, and many blessed among them came back to live an austere life without becoming victims of the illusions around. Such a Great Soul who has disappeared from the physical world lives in the bright sky of the human hearts. He is one with Rama and Krishna and the vision and glory of his work on earth have become an undying inspiration. The Call Divine carries the Divine Light which

Flattery is the first step on the road to slander.

1ST JANUARY 1960

313

Bhagavan struck into the deep caverns of the heart of Man. The stars and the planets do but shed an earthly light and reveal the objects around to our sense of perception but they light not the truth of life buried in the "Atmakosha" or the deepest cave of human consciousness.

The light of Bhagavan is not the light of the Sun that makes you to see the objects outside but it is the flame of the Soul that kindles the light of the vision within and reveals the buried temple. "The Call Divine" is the holy beacon light which keeps burning for all to see and profit by.

My prayer, and I believe the prayer of every devoted soul will be for the publication of this journal "The Call Divine" which beckons the man to the noble task of Self-realisation and the achievement of that Peace which passes all understanding.

XXIV

(BY SRI PRANAV)

To the average man "Culture" is a vague word for which often there are no precise and cut notions in his mind, even though he may resent it or feel himself insulted if you say he is uncultured. But ask him what exactly he means by culture, he will be at his wits' end. Does culture refer to the external aspects of life such as custom, costume or manners? Or does culture denote something pertaining to the mind and soul?

Many writers have attempted to define culture. Tylor thinks that "culture is a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society." Redfield conceives it as an "organised body of conventional understanding manifest in art and artifact, which persists through tradition." To Methew Arnold, culture is that "Sweetness and light" which arise from the acquainting

If it is divine to forgive, it is manly to forget.

ourselves of the best that has been known and said in the world, and thus with the history of the human spirit.

Indeed a lot of confusion too exists regarding the relations between culture and civilization. Sometimes these expressions are used inter-changeably. According to the great German Philosopher Kant, culture is an inward state, with civilization as a possible exterior form. Similarly Mac Iver holds that "our culture is what we are, our civilization is what we use".

"A given culture" says Dr. Sorokin "is the sum-total of the values for whose realization, use and enjoyment the group is organised and functions." Thus each major culture has a fundamental principle or a basic value according to which its social institutions, customs, and laws are moulded. That basic principle represents its "major premise and foundation", its very heart and soul. If this basic value is preserved the nation's life and vitality persist; if it is destroyed the nation petrifies and perishes.

As an instance, he takes Western Medieval culture, and says that "its major principle, or the true-reality value was God.....It was a unified system, a whole whose parts articulated the same Supreme principle of true reality and value; an infinite, supersensory, and super-rational God, omnipresent, omnipotent, omniscient, absolutely just; good and beautiful, creator of the world and of man. Such a culture based upon the principle of a supersensory and super-rational God as the only true-reality and value, he calls "Ideational". The disintegration of this spiritual culture, and the coming into prominence of a culture that is "sensory, empirical, secular, and this worldly" is the great crisis of modern civilization. Dr. Sorokin thinks that unless that ideational or spiritual culture is rehabilitated, wars, both civil and international would increase, and with the use of deadly weapons such as atomic and hydrogen bombs in modern warfare, life and civilization would be completely blotted out.

Now let us look at our own culture, and try to under-

Man's greatest gift to man is man.

1ST JANUARY 1960

315

stand it. Speaking before the Shakespeare club of California Swami Vivekananda says "Each nation has a mission for the world. So long as that mission is not hurt, that nation lives, despite every difficulty." With a deep insight into the profound significance of Indian culture, the Swami continues "The Indian nation never will be a powerful, conquering people, never. They will never be a great political power; that is not their business; that is not the note India has to play in the great harmony of nations. But what has she to play? God and God alone. She clings unto that like grim death."

Coming to modern times we find the great yogi Sri Aurobindo, in his famous speech at Uttarpura, declaring from his own vision, thus:- "We speak of the Hindu religion, of the Sanatan Dharma, but few of us really know what that religion is. Other religions are preponderatingly religious of faith and profession, but the Sanatan Dharma is life itself, it is a thing that has not so much to be believed as lived. This is the Dharma that for the salvation of humanity was cherished in the seclusion of this Peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self, or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. When therefore it is said that India shall rise, it is the Sanatan Dharma that shall rise. When it is said that India shall be great, it is the Sanatan Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatan Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists... This is the one religion that can triumph over materialism by including and anticipating the discoveries of Science and the speculations of Philosophy. It is the one religion which impresses on mankind the closeness of God to us and embraces in its compass all the possible means by which man can approach God. It is the one religion which insists every moment of the truth which all religions acknowledge that He is in all men and all things,

For a better tomorrow you have to better today.

and that in Him we move and have our being. It is the one religion which enables us not only to understand and believe this truth but to realize it with every part of our being. It is the one religion which shows the world what the world is, that it is Lila of Vasudeva. It is the one religion which does not separate life in any smallest detail from religion, which knows what immortality is and has utterly removed from us the reality of death." What an excellent exposition of the soul and spirit of the best that India stands for.

Biologically man's roots go to the animal kingdom. During that dim past the law of the jungle prevailed. In the course of centuries gradually civilised conduct has been substituted for brutish behaviour. When a man greets his fellow-being with a smile on his face instead of holding a dagger at him, humanity has taken a long step towards a culture and civilization based on a covert spirituality. Love and compassion have taken the place of envy and hatred.

In a speech delivered in Bombay, Dr. Paul Deussen says "The gospels quite correctly establish as the highest law of morality; 'Love your neighbour as yourself.' But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is in the Veda, in the great formula *that thou art; tat tvam asi* which gives in three words the combined sum of meta-physics and morals. You shall love your neighbour as yourselves because you are your neighbour. Thus the mystic experience of Advaita or spiritual unity is the basis and background of civilised conduct. In the Dwadasa Manjari Stora, Sri Sankara says that when the One All-pervading Vishnu is residing in you and in me there is no place for anger and dislike in human relations. Here the implication is that men should love one another, since from atom to star, every thing in the cosmos, nay the Cosmos itself is nothing but the omnipresent Vishnu. Does not this spiritual realisation provide a rationale for cultured and civilised living?

If you understand your past, the future will hold no riddles.

1ST JANUARY 1960

317

The quintessence of culture and civilization is atmabhava or spiritual vision, atmoupamya, kindness and consideration for others and this is completely attained only in perfect ego-lessness. If one has anahamkāra (non-egoism) one will have every other virtue of a Sthitha prajna, because all vices are the off-springs of the ego. In the words of C. Rajagopalachari "the constant effort in daily life to control and restrain the rebellious self is what we call culture."

It is interesting to note that the superstructure of Raja Yoga, as outlined by Patanjali, rests upon the foundation of fundamental virtues of yama and niyama which according to Swami Vivekananda, are held good universally irrespective of time and place. The writer had the fortune of hearing from Bhagavan Sri Ramana, that yama and niyama are the means as well as the end. He made it clear that when one has realised one's Atma Swaroopa, one would automatically and effortlessly observe the virtues classified under the above first and second limbs of Rajayoga. Is not a sage like Him, who is established in Sahaja Avasta, a perfect expression of a great culture and civilisation?

XXV

(BY SRI B. V. KISHAN)

Past and future exist (only) in relation to the present. They too are nothing but the present while occurring. Therefore it is the present only that (which is real). To think to know the past and future without (first) knowing the truth of the (Eternal) Now, is like trying to conceive of the numeration without the (number) one.

—*Bhagavan Sri Ramana.*

The cultural heritage of India is full of spiritual traditions and values. India has not only integrated and assimilated that which is best and noble in other cultures but it has constantly been a source of spiritual and religious sus-

Heart is the mind's bridge to wisdom.

tenance for other cultures. Down through the ages the genius of India in matters of religion and spirituality with its message of tolerance, compassion and love for truth has helped to realise the goal of unity of mankind.

Advancement and progress are dependant on the understanding by man of the workings of Nature. Such development brings man nearer to reality and truth. But the understanding of the physical aspect of reality does not help us much. The psychical and spiritual aspects of reality which form the larger portion of it remain out of our reach. To emphasize on one or to give importance to another of the several aspects of reality is to miss the inseparableness and continuity underlying thought and thing, matter and spirit.

In the cultural heritage of India, we find religion playing a dominant role. It is believed that religious consciousness is capable of leading man towards the goal of perfection. This pursuit of spiritual knowledge and the application of it to human life and human institutions saved India when circumstances were against her. The achievements of India could not be understood in terms of discovery of many colourless facts, but it could be understood in terms of many precious values which can help man in overcoming the vicissitudes of life, and provide him with tools to understand the aim and destiny of humanity. It is the value-consciousness which helps distinguishing the necessary from the unnecessary. No culture is said to be balanced if it is not saturated with value-consciousness and levelled on the subtle values of religion and mysticism.

In the face of the present day impact of scientific and technological forces on the societal and cultural patterns of every country, a need has arisen to evaluate and reorient them accordingly. A readjustment is needed. The new scientific knowledge will have to be adjusted with other aspects of knowledge that speak of the realms of religion, aesthetics and art. If in India the science of soul has in-

It takes a lot of knowledge to understand how little we know.

1ST JANUARY 1960

319

spired her cultural growth by establishing it on the universal spiritual principles, it again has given sufficient strength to assimilate scientific knowledge and accommodate to technological advancement. Why should science or technology necessarily shake the foundations of Indian culture? On the other hand, the catholic and the assimilating spirit of Indian thought and culture would again be of much help in the face of present challenge.

Specialisation which is one-sided is always dangerous. Whether it be specialisation in matters of religion and spiritualism or specialisation in matters of science, they remain one-sided and fail to take cognizance of other important branches of human experience. Human society would be shaken and the process of cultural assimilation would come to an end if extreme specialisation is always relied on. Man's life, as it is rooted in the grounds of University, needs real co-ordination in all the fields of knowledge. Progress would remain a myth, and human advancement a fairy-tale if a synthesis could not be arrived at, where religion and science do not contradict each other. When each stands for the other, the one inspires the other towards further expansion of the horizon of human understanding.

The way we meet the present day demands would determine our position in future. What would be the position of Indian culture and its civilisation in future, we cannot at present properly guess. But the keenness shown in the assimilation of the Western spirit indicates the shape of things to come. If India has earned a distinction by showing the efficacy of spiritual values in the sphere of human life and activity and also in the balanced development of various societal organs, the lead given in this direction by Ramakrishna Paramahansa, Swami Vivekananda, the mystic saint Bhagavan Ramana Maharshi and many other equally great and worthy sons of India would ultimately lay the structure of future cultural and spiritual synthesis, which no doubt would incorporate all the varied components of human knowledge into a single and united vision of reality.

Jest is honeyed criticism.

XXVI

[BY SRI G. V. SUBBARAMAYYA, M.A. (Hons.)]

The terms 'Culture' and 'Civilisation' need to be clearly defined and distinguished. 'Culture' is derived from a Latin verb which means 'to till'. It primarily relates to cultivation or agriculture. Hence it has acquired the figurative meaning of 'training or discipline by which man's moral and intellectual nature is elevated'. It is synonymous with 'enlightenment'. 'Civilisation' has originated out of 'city' and 'citizen'. When individuals or communities are reclaimed from the rudeness of savage life, are refined in manners and improved in arts and learning, they are said to be 'civilised'. While 'Culture' connotes inner enlightenment, 'civilisation' signifies the eternal, social graces and accomplishments.

'Culture' and 'civilisation' thus distinguished, are however kindred in quality and inseparable in reality. A cultured person must needs show civilisation in his dress, speech and social manners. Conversely, a civilised person or society must possess a modicum of culture. This is as it ought to be. For, culture and civilisation are the obverse and reverse of the same coin. They are the efflorescence of the human spirit or soul. All movements for promoting culture and civilisation are founded upon an explicit or tacit recognition and realisation of Spiritual Truth. For instance, why should a man treat others kindly and well? Why should he study nature? Why should he observe law and order? Why should he practise discipline? Just because he recognises in others the same spirit or soul as in himself, because he sees in Nature the manifestation of the Supreme Soul of which he himself is an integral part, because he finds that law and order and discipline are the properties of moral harmony or equilibrium that is the soul. Thus Spirituality is the *raison d'être* for all culture and civilisation. Spirituality is the foundation on which stands the entire edifice of culture and civilisation.

Malice is not innate but inbred.

1ST JANUARY 1960

321

The above statement is amply illustrated by the facts of history. The Aryan culture and civilisation is founded upon the Vedas and Upanishads and upon the 'Rishis' who were the living exemplars thereof. The Culture and civilisation of South-eastern and Far-eastern Asiatic countries acknowledge Lord Buddha as its Founder and Prophet. The Semitic culture and civilisation owes its origin to Islam and its Prophet. The modern European culture and civilisation is based upon the teachings of Christ. The Greek and Roman cultures and civilisations of classical renown were built mainly upon the precepts of Socrates and Plato and Aristotle. Coming nearer home, we observe that the great Mahratta empire was founded by Shivaji whose inspirer was Saint Ramadas, and the illustrious empire of Vijayanagar owed its origin to Saint Vidyanarya. The Indian National movement that has achieved political independence through non-violent non-cooperation under the leadership of Gandhiji has its roots in the Spiritual Renaissance brought about by the lives and teachings of sages like Sri Ramakrishna Paramahansa, Swami Vivekananda and Bhagavan Ramana Maharshi. Gandhi himself was really a 'Mahatma', a 'Karma-yogi' and 'Bhakta' turned into a Freedom-fighter and statesman by the political necessities of the time. Thus it is convincingly proved by History that all cultures and civilisations that have endured for thousands of years and have left their impress upon humanity for all time were founded by Spiritual personalities and their precepts.

The city sky-scrapers, the glittering pomp and splendour of courts and councils in a prosperous State, the mighty armies, navies, and air-forces and all the external displays of material glory, might for a moment over-awe the superficial observer. But behind this picture of omnipotent magnificence, a discerning mind can glimpse a forest-hermitage and a semi-naked sage seated inside from whom emanated the light of new ideals and aspirations that achieved the great kingdom or empire. History has also a warning to give. All great civilisations and empires flourished only so long as they remained faithful to their spiritual origin; but

Mercy is thrice justice.

when in their complacency and pride they violated the spiritual and moral principles, they declined and fell.

The world today is busy with grandiose plans for social and economic uplift. Curiously all these plans instead of increasing human happiness, are only aggravating the discontent and hatred among peoples so much so that mankind is now on the brink of disaster. The greatest need of the hour is a *plan* for the spiritual and moral regeneration of individual and community. This must begin with a clear realisation that culture and civilisation are founded upon the spiritual and moral principles. Only thus can the world be saved.

XXVII

(BY DR. H. G. NARAHARI RAO, M. A., M. Litt., Ph. D.,
Deccan College Research Institute, Poona 6)

Among the great peoples of the ancient world it is the Babylonians and the Egyptians that are considered to have left a cultural legacy to their descendants, not the Assyrians or the Hittites whose achievements were essentially militaristic. And if Rome and Greece are remembered now, it is certainly not because of a Caesar or an Alexander. More recently, though Napoleon, Hitler and Mussolini dominated the world scene for a time, the foot-prints they have left behind are so faint that soon they will be swallowed by the sands of time. The fact is that the great epochs in the world are marked neither by the rise and fall of empires nor by political cataclysms like the French Revolution. The real history of man is the history of immortal spirit, of the different ways by which the various human races approached the higher values of life. It is the special concentration on these superior values that has enabled India, throughout the centuries, to subdue her conquerors and to survive, unlike nearly all her predecessors and contemporaries, the onslaught of invasions and political upheavals.

At a very early age in the history of mankind, even in

Mind is an open garden and weeds are plentiful.

1ST JANUARY 1960

323

the age of the Rgveda, the Hindu knew that death kills only the body of the individual but not his soul (*Ātman*). It is possible to achieve deliverance directly from the human state through realisation of the identity with Brahman. Only, the aspirant continues to live as a *Jivanmukta* as long as his antenatal deeds (*prārābhdhakarma*) demand the retention by him of his body. Sri Ramana Maharshi was a living example of the vitality of this teaching of Śaṅkara who ranks among the greatest thinkers of the world.

XXVIII

(BY SRI AMIN, Surat)

Culture and civilization are, as it were, as old as mankind. They have originated in man and are to end with man. They are therefore one continuous stream, changing, of course, at times their directions and channels and sometimes partly losing themselves in the desert of loose morals and irreligion. They have influenced and do influence men and are, and have been, in turn influenced by men. We are the inheritors of the past culture and civilization and shall bequeath some or most of these to the succeeding generation, of course, adding to or taking away something from them. We are, in a way, both the masters and the slaves of culture and civilization.

Human being is a very very strange creation of God. He has made him in His own image and man has therefore the capacity to make or mar as God does in His threefold aspects as Brahma, the Creator, Vishnu, the Sustainer and Rudra, the Destroyer. Mankind can be broadly classified into three categories. Some men exhibit the quality of सत्त्वगुण the quality of Light, Learning and Wisdom, some of रजोगुण i.e. the quality of Activity. They are ever restless. They want work and still more work. The work may lead to knowledge and wisdom or to darkness and destruction according as this रजोगुण is guided and propelled by सत्त्वगुण or तमोगुण. Lastly the third category consists of persons mainly

Miracles are no proof of saintliness. The Devil performs them too.

leading a life of तमोगुण or the quality of ignorance and darkness. Now culture and civilization are not the product of one single individual even though he may be great and mighty like Rama, Krishna, Buddha, Shankara, Mahommed, Christ, Gandhiji and many others. Each of such great men has contributed and does contribute, a lot to the then and later and succeeding cultures and civilisations and yet it is ordinarily the majority of the people that by their actions, tastes, manners and morals give a right or a wrong direction to the inherited and accumulated culture and civilization. It may sound a bit strange and contradictory to the above statement to say that ordinarily succeeding generations break what the preceding great men have made. The reason lies in the complex build of mankind as a whole. The threefold categories referred to above are always to be seen everywhere. Culture and civilisation are affected by the category which holds the field at the time. Currents and counter-currents are bound to run this way and that and tell upon the actions, tastes, etc. of the people.

Civilisation is no civilisation if it does not make men civil and civilised and culture is no culture if it fails to make us humans and cultured. The above statement appears to be a paradox and yet it is no less a fact. The present-day culture and civilisation are an instance in point. In spite of our wonderful progress in arts, sciences, knowledge and wisdom and boast of atomic and nuclear energy and inter-planetary movements, we are marching on to the crater of a live volcano. We are getting morally and spiritually depraved. We have become self-seeking, grabbing and too materialistic. And if this state of affairs is not arrested in good time, we are doomed. A dark future awaits us. There is something essentially wanting in the culture and civilisation of our times. Herein lies the necessity for the spiritual foundation of all culture and civilization. Man minus spirit is or is likely to turn into a brute. In one way a brute is better than a man. It is guided by instinct and at least leads a regulated life of some restricted actions. Man with a free will of his own and mastery over most of

Motives hold the reins over man's mind.

1ST JANUARY 1960 _

325

his physical surroundings acts and behaves individually and collectively at times in a manner that is too terrible to think of. We have become extrovert, almost neglecting the spirit which is our real Self. Wake up we must now. It will do good to us and to our successors. We owe this duty.

It is a recorded fact that a decline in the moral and spiritual values in their times led to the decline and death of some of the old nations and their cultures and civilisations. This fact is a timely reminder to most of our present-day leaders, particularly the political leaders who have usurped the right of spreading their jurisdiction over all fields possibly without becoming fit enough to lead rightly even in their own field of politics, which if properly understood and followed, can never be separated from right action, right conduct, morality, religion and spirituality. If demoralisation has set in all round—and this is a fact—these leaders cannot escape the blame. There is something wrong somewhere, which they do not know, or which they ignore through short-sightedness if at all they know it. Tall talk about culture and civilisation is of no avail if it does not lead on to individuals' right action and the nation's moral and spiritual height. Society is what its individuals are. Each in turn influences the other. When one rises or falls the other has a corresponding rise or fall. The rise or the fall may not come all of a sudden and therefore it is likely that the so-called leaders basking in the limelight of the immediate present are deceived that what appears to them as progress is really digress bringing about moral and spiritual bankruptcy—a sure road to decay and death.

Man is not merely the physical body which is cast off at death. Nor is he only the psychic body which leaves the physical body at death and puts on another body when reborn and ultimately gets dissolved when rebirth is not required. Man is something more. He is Spirit which is the real man. Man is an integrated whole. If we minister to the physical body only, the other two are starved and suffer. There is much wisdom in the biblical saying 'Man

Oratory is the magic quality of making a trickle thunder like a torrent.

does not live by bread alone'. Bread must be earned and offered to the physical body. But one should not stop short there. There is the spirit which needs to be equally, if not more, attended to. What does a man attain if he gains the whole world and loses the soul? We perceive the body but ordinarily not the spirit, and therefore most of us are tempted to ignore its existence—a very very sad affair. All the ills that are and were current in the world can be traced to this awful ignorance.

The person who has seen or realised spirit has done the most important thing of his life. He has thereby found the goal, the mission and the way of life. All his activities and actions now become normal and natural, a model for others to imitate and follow. These activities and actions rise and end in the self or the spirit, forming one stupendous co-ordinate whole whose base, super-structure and top are all spirit on the expressions of spirit. Culture and civilisation founded on spirit can alone justify their name if they correctly express सत्यं शिवं सुन्दरम् (the True, the Blissful and the Beautiful). Other cultures and civilizations must ever remain imperfect and deceitful and must prove to be a mirage and a snare.

XXIX

(DR. V. A. DEVASENAPATHY, M. A., Ph. D.,
University of Madras)

Article 1 of the Constitution for the United Nations Educational Scientific and Cultural Organisation is as follows:—

1. To develop and maintain mutual understanding and appreciation of the life and culture, the arts, the humanities, and the sciences of the peoples of the world, as a basis for effective international organisation and world peace.
2. To co-operate in extending and in making available to all peoples for the service of common human

Philosophy deals with man, not books.

1ST JANUARY 1960

327

needs the world's full body of knowledge and culture and in assuring its contribution to the economic stability, political security, and general well-being of the peoples of the world.

It is significant that the United Nation's Educational, Scientific and Cultural Organisation should have come into existence in the wake of World War II and that efforts should be made to maintain, develop and share culture. The words 'culture' and 'civilization' figures prominently in all discussions concerning the future of mankind. It will be useful if we give some attention to this matter—especially the foundation for culture and civilization.

The words 'culture' and 'civilization' are sometimes used interchangeably. Sometimes they are distinguished from one another. One of the usual distinctions is to treat civilization as relating to the external aspect of our life and culture as relating to the inner quality of our life. The changing aspects of our life, fashions in dress, transport etc. are taken to stand for civilization. The values that we esteem, and sentiments that we cherish are keen to indicate our culture. But such distinctions are useful only up to a point and for the purpose for which they are made. In the final analysis, like character and conduct, culture and civilization also will be seen to condition and to be conditioned by one another. Cheap forms of art may be passing shows. But for all that they reflect the innerstate of a people's mind—it is only a temporary state of mind. Inner refinement and outward crudeness seldom go together. Hence, instead of ignoring a defect in the external aspect as unimportant, efforts should be made to find out the inner deficiency of which it is an outward manifestation.

'Culture', says T. S. Eliot, 'may even be described simply as that which makes life worth living'. If culture may be described as that which makes life worth living, it must be taken as Eliot does, in close relation to a religion. He says that no culture can appear or develop except in relation to a religion. For, it is only in religion that we find a

Philosophy can never be defined because it is the search for the indefinable

harmonious functioning of man's personality. The intellect, the will and the emotions are all attuned to harmony in the life of the spirit. He who is at peace with himself will be at peace with others. What is more, he will treat others as spirits, as sacred beings, as ends-in themselves, not as means to his own pleasures or advancement. Such a person—is a cultured person — he is the bearer of culture at its best.

In the history of mankind down the ages, we see diverse cultures and civilizations. Whenever there is value in these, we find that the informing principle has been religion, or the life of the Spirit. A historian like Arnold Toynbee who surveys the cultures and civilizations that flourished in different parts of the world and at different times is persuaded to relate them to religion and see in religion the inner meaning of human history.

The distinction between sacred and secular may be useful for certain purposes. But it must not be overdrawn. While the secular may be an aspect or a feature of a civilization or culture, it should not usurp the role of the main aspect or feature which must always be the sacred. Civilization and culture must be grounded in and oriented towards the life of the Spirit. For, the Spirit alone is the justification for any civilization or culture. It is the Spirit of man that speaks to us through civilizations and cultures.

XXX

(BY SRI GANPATRAM R. TRIVEDI, Rajahmundry)

The basic concept of culture and civilisation among the peoples of the rest of the World on the one side, and of India—I mean our ancients—on the other is altogether different. The Western conception of culture and civilisation had got mankind only in the forefront and generally a well dressed, well behaved gentleman in his external behaviour in the society is considered cultured and civilised. In short, with him, culture and/or civilisation has nothing to do with spiritual side of life. The whole World accord-

All man's world is in man's mind; mind's mind is man's world.

1ST JANUARY 1960

329

ing to the Western ideal exists for man, and he can take any liberty with any object animate or inanimate for upholding existence and for fulfillment of pleasures of senses, subject of course, to rules governing the conduct of life in society.

In India of old, life was a planned affair, progressing from perfection to perfection till the goal of self-realisation was achieved, and our Seers, Rishis have taught us that इशावास्यमिदं सर्वं—all that exists is inhabited by God, and therefore, is of God. Our Vedic concept of life itself was therefore, fundamentally spiritual. The life was given by God, and was eventually to be lived for God, and for realising Him; and the entire journey of life was to be pursued with God in the forefront, with the result that in everything living and moving that man came across in the passage of life—all objects, animals, vegetable life, nay everything, he treated as the creation of God for a purpose which He (and not he) had assigned for their existence. His approach to them all was therefore, quite different.

Thus, the very foundation of life in India is essentially spiritual.

The melodious music in its finest form which found expression through many a saint was always found to sing nothing but the glory of God. If, therefore, the civilisation could be defined as the embodiment of all that is sublime, the best and the finest in life, it was also considered as the product of Divine Grace and was for surrendering back to the Divine, and the pleasure that was a by-product of this process was a gift to the devotee by God as His Prasada (प्रसाद) for enjoyment, such that, the basic ideal of enjoyment in life, was by surrendering and then enjoying (तेन त्यक्तेन युजिथाः) with the result that man would aspire only for what God has in store for him, and nothing besides that. This made him bereft of all greed and thereby he learnt the cardinal principle of life, of contentment (मागृधः कस्य चिदधनम्) (Don't covet others' wealth).

We have, today, in the world the genius employed in

Prosperity is as often the midwife of generosity as of arrogance.

the production of destructive weapons which can wipe out from existence the very human race. The evil at the bottom of this race for such weapons is simple to explain. One thinks of the other as an enemy and wants to annihilate him from existence so that he can enjoy existence without a rival. The materialistic ideology of existence is at the root of this wrong way of thinking, which makes him miserable in the midst of plenty, for he is full of avarice and greed. He lacks God in the basic concept of life.

In India also, the genius existed at all times, but it was employed always in the work of God, for search of paths leading to God, in short, for becoming one with God; and as a result of this endless pursuit of our Rishis and Seers we have before us today, the vast volume of Vedic and Upanishadic literature handed down from generation to generation, from age to age, nay, from eternity to eternity. And how humble and sublime was this class of benefactors of Human Race! They never claimed ownership or copyright over anything that passed from them to their deserving disciples who were simply told "thus was heard by us from ancients who expounded this knowledge to us in details".

It is most unfortunate that in this country which is the only country of hope for bewildered mankind and which has treasured the invaluable heritage of the noblest of cultures a love and a glamour is being created in the modern mind for some false—nay even nonsensical—concepts of culture on the lines of some Western countries. I admit there is much in the Western system of life that we can adopt with benefit in India too, but we cannot discard the age-old traditions based on the rocky foundations of spiritual ideals.

If civilisation is to be civilisation as connoted by the Sanskrit word "Sanskriti" "संस्कृति" and if culture can have any roll or purpose to fulfil, it must be only for reflecting or depicting the genius of man rising up to planes supramental where lust, ambition, and greed for possession and power find a feeling of depression and defeat, and man—never

Proverbs are the mirror of a people.

1ST JANUARY 1960

331

mind even if temporarily—feels transported to the regions Divine.

For a man to be called cultured or civilised, it is not necessary that he must possess ton-loads of clothes of various designs, decent dwelling houses and plenty of material possessions and amenities like cars and television sets. We know that our Bhagavan's only material possession was a pair of loin clothes; but he has been universally accepted as the most cultured and civilised man of our age. There was Beauty supraphysical, Grace extra-ordinary in every bit of his way of life, and Charm-divine in the style of his smiling and of casting Graceful looks. The one supreme Truth we learn from his life is that the culture is the manifestation of man's existence in his sublime state free from urges of lower planes of his physical, vital and mental consciousness.

XXXI

(BY SRI S. K. PATEL, Bhusaval)

Culture is a fine art of living. Its essentials are:—self-discipline, self-control, straight forwardness, honesty, mercy, humanity, respect for life, tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-injury, non-covetousness, absence of vanity and hypocrisy.

Culture is manifestation of perfection that is already in the soul. Spiritual man persistantly fights nature's forces and is not content till he brings them under complete control and becomes absolute master of three domains i.e. mental, vital and physical. He becomes calm and self poised witness of all nature and nothing disturbs him. This is the distinction between mere learning and real culture. Learning may help to hide the animal in us for a time but does not dislodge it from its refuge in our subconscious nature. Education does not fully rid us of our worst enemy viz. the Ego. To be truly humble is to become conscious of our ignorance,

Prudence may fill the purse but empty the heart.

imperfections and limitations; without this humility there is no culture. Although man has made remarkable progress in science and technology and almost conquered externities of nature, there has been no progress of his inner life.

Culture does not want men to become mere play balls in the hands of nature. It does not want mere one sided progress of science and technology. It starts with systematic inward efforts of self realization and practice of self-sacrifice. Although it depends upon education and environment, inner discipline and social consciousness are more necessary.

A man of culture is the most free man in this world. He is not free like an uncontrolled animal still untamed. But he imposes upon himself all sorts of restraints.

So long as will is undisciplined and imagination undeveloped, the ideal goal of cultural progress can but remain a Chimera. True culture has a great purpose to accomplish. It brings our philosophy into closer and closer touch with life gradually completing the process of individual self fulfilment as well as universal love and service. It narrows down the divergence between theory and practice and it seeks to invest man with fuller and less fragmentary personality and truer and better understanding of other man's point of view.

Culture brings co-ordination of the activities of consciousness, thereby moral sense, intelligence and spiritual awareness are simultaneously developed and without cherishing and fostering the great factors of creative altruism which constitute bedrock of culture, there could be no remaking of man who would continue to remain the same primitive savage he is.

Truth, beauty and goodness – the three main avenues in and through which infinite reality seeks concrete expression-represent the essential values of life. Culture is essentially creative and synthesizing in its effect on character. Cultural advancement is the process of manifestation of

Reputation is not worth defending, but righteousness is.

1ST JANUARY 1960

333

divinity that is present in every man. Culture calls forth the ideal character in man.

Just as a derailed engine loses its efficacy and its power only causes destruction, similarly the power of civilization, diverted from nature's purposes, has often led men to ruin, when comforts and luxuries go beyond the nature's needs, and follow, to a pathological extent and the efforts run only in pursuing money making and fighting and finding delight in the ignoble pleasures of the world, and at this stage pleasure as an end in itself becomes a strong appetite, blindly, seeking gratification with the help of the machinery of civilization but only too often crashing disastrously like a derailed train.

When civilization is in trim with culture, values have their bearing on human perfection and on their relative plane the values satisfy the hunger and thirst for knowledge, goodness and beauty which supersede the biological appetites and the spirit of man plans itself into an absolute plane—the supreme reality. All culture culminates in spiritual culture.

We have to realise the supreme self, this is our goal. The spiritual training is the most essential factor in life and without spiritual illumination, we cannot move an inch towards our ultimate aim. Many a birth will pass away, we will remain the same savage. We have to learn from the saints and sages as they are mighty illumined souls, their character is firmly rooted in spirituality and their spiritual vision is a balanced state of culture and civilization.

Civilization is within us in our moral conception, religious ideas and social outlook. We cannot call ourselves civilized simply because we use the steamship and railway, the telephone and typewriter and various fashions of the day.

Modern civilization is in the state of economic barbarism. It is concerned more with the world and its power than with soul and its perfection.

Repose is not the absence of tumult but mastery of it.

Civilization must be examined and encouraged not by the amount of power it has developed but by how much it has evolved and given expression to by its laws and institutions, the love of humanity. The question it has to answer is whether and how far it recognises man more as a spirit than as a machine.

So long as we put our hope in the sword and fail to rule by the power of the spirit the future is gloomy. Any line of conduct which is destructive of human race or promotes discord cannot be regarded as moral. Moral life requires us to respect the dignity of every individual. It is the enrichment of life that comes from the recognition of others and adoption to them.

Spiritual values are the beauties of culture and civilization and where this beauty is neglected there is no culture and civilization.

XXXII

(BY SRI P. C. DIVANJI, Retd. Judge, Bombay)

The general idea conveyed by the term 'Culture' is that of refinement. But there is likely to be a wide divergence of views as to the nature and scope of refinement, because there are some persons who set a high value on personal appearance, there are others who consider a certain standard of behaviour as the test of good culture, there are still others who form a judgment as to the kind of culture of a person from the nature of the language which he or she uses in conversation, at times even from casual remarks made by him or her, or from the tastes and amusements he or she indulges in or from the nature of the profession which he or she has selected for the acquisition of wealth or a status in society. All of these are dependent to a limited extent on the innate nature of the individual concerned but principally upon the kind of training received at home and at some public educational institution during the periods of childhood and adolescence. Such training is imparted with a

Silence is the argument of the sage.

1ST JANUARY 1960

335

view to enable the child or youth to attain as much perfection as possible in the pursuit of an ideal conceived by the parent or guardian in the case of home training and by the director of the policy of the educational institution in order that the ward or the pupil may by his or her achievements in life, besides being happy and respectable enhance the reputation of the family or institution. It is the nature of those ideals which determines the character of a culture as spiritualistic or materialistic. Of course, when the question of the distinction between spirit and matter in the sense of something that is lifeless and inert, is considered from the viewpoint of either the Vedānta philosophy or the latest scientific discoveries one is bound to conclude that the same does not in fact exist, because according to the former the whole of the universe is a presentation or revelation of the Absolute Essence, which is one and indivisible, as the diverse objects of sense-perception, and according to the latter, there are a certain number of elementary substances each made of tiny particles called atoms but each atom contains several units of positive and negative forms of energy revolving round a centre just as in the celestial region the nine planets revolve round the sun. However from a layman's point-of-view and for all the practical purposes in the dualistic world of *muem and tuem* appearing as real to a Sadhaka, spirit and matter, Purusa and Prakrti, are two distinct entities each distinguishable from the other by its own peculiar characteristics. It is easy to understand what matter divided into different objects is because it is gross, has a geometrical form, a descriptive name, some degree of density and some inherent properties which make it possible for man to become aware of it by any of the senses of cognition and to deal with it by any of those of action. It is also possible for man to form a mental conception of a material object even without having actually seen it, provided he has had previous experience of it and has a tolerably good memory. A spirit on the other hand is a subtle entity, having no tangible form and its existence is inferred only from some data in the tangible world which

Education won for a reward is like love won for a bracelet.

can or cannot be accounted for otherwise according to the knowledge or ignorance of the subject to which the data relate on the part of the person confronted with them. But the minds of all human beings are not capable of doing independent thinking over their experiences.

Although it is a fact that the views of the different philosophers as to the nature of the spirit behind the individual souls and as to the relation in which they stand to God, the Almighty, are widely divergent, a type of culture based upon any of them would not in any way differ from that based upon the religious beliefs of any particular community. The communities belonging to each of the higher religions, Hinduism, Jainism, Buddhism, Judaism, Christianity, Mahomedanism, Confucianism, Taoism and Zoroastrianism, had evolved its own peculiar culture based upon the beliefs and practices enjoined by their respective scriptures and were in full force till about the middle of the 16th century A.D. when the Reformation and Renaissance movements in Europe were started and the foundation of culture on secular lines was laid first in that continent and then spread throughout the world by the enterprising nations of Western Europe.

"Civilisation" is not something quite disconnected with "Culture". It consists of the works of art and literature of lasting value executed by one generation as well for the benefit of future generations as for its own. The planning and execution of such works can be done only by cultured persons and therefore they are the concrete representations of the kinds of culture of the generations in which the artists and craftsmen may have been living. The pyramids of Egypt, the churches in ancient Rome, the Buddhist caves, and Muslim mosques and mausoleums, Hindu and Jaina temples of India &c. are the vivid illustrations of what a civilisation founded on spiritual principles can be. Besides being the illustrations thereof they constitute the history in architecture and sculpture of the culture of the rich and powerful persons living in

Don't let restaurants tempt you; they are vampires of the stomach.

1ST JANUARY 1960

337

those generations because such works cannot be undertaken by artists and craftsmen without moral and financial support from the then ruling monarchs and the rich merchant princes and they would not be prepared to give them unless the proposed works are in conformity with their ideals and aspirations. Moreover, since culture is derived partly from the training received at home and partly in educational institutions, whether managed privately by some citizens or publicly by state authorities, the religious or secular nature of such institutions are to some extent an index to the civilisation prevailing in any particular age, because whereas culture indicates individual refinement, civilisation indicates that of a society as a whole. The religious or secular character of the education imparted in such living institutions can be gathered from visits to them and from the literature of the age concerning them but that of those of the past generations can be gathered only from the past literature, which is presumably the work of those who may have received education there. Thus for instance, we can gather from the 10th Anuvāk of the *Taittirīyopaniṣad* that the teachers of the Taittirīya school of the Yajurveda used not only to teach the Samhitā of the Veda but also to impart sound and all-round moral and practical religious training, so that when the pupils go out in the world they may behave as well-disciplined men and while striving for their own welfare may also contribute to the wellbeing of the society as a whole. Similarly the Dharmaśāstras, Arthaśāstras and the story-books that have survived, furnish evidence of the kind of civilisation in which young persons were brought up and the moral and religious discipline to which they were subjected not only while studying but also while leading their normal lives as householders. Such discipline was common to the Hindus, Jainas and Buddhists, inspite of differences between them as to certain beliefs and ceremonies. The festivals which a society celebrates periodically, the amusements which it indulges in, the arts of singing, dancing, witticism &c., which it has developed, all these also furnish clues to the nature of the culture and civilisation prevailing in the

Marriage disintegrates when it is only a partnership in sex.

society at any given time. As for those of a by-gone age, they can be ascertained from the literatures concerning them which may have survived. Thus any person with a certain amount of educational background, a taste for literature and a spirit of inquisitiveness can ascertain for himself or herself what is meant by the spiritualistic and materialistic foundations of culture and civilisation.

XXXIII

(BY DR. K. C. VARADACHARI, M. A., Ph. D. Tirupati)

The symposium proposed is an attempt to claim that all cultures and civilizations have a spiritual foundation. It is unlikely that all cultures and civilizations have a spiritual foundation. That they *ought* to have a spiritual foundation if they have to survive or have the capacity to grow fully is another point. Further the word "culture" is having a dubious meaning as some sort of training into a pattern of life that has been decided upon by a community. We know that of late ethnologists and anthropologists have been studying primitive cultures and have indeed been anxious to preserve such cultural traditions. Civilizations too are institutions which have provided for the individual and his community certain lines of development for their continuance and persistence and perpetuation. Both cultures and civilizations do not therefore have a definite connotation as being valuable. They are just patterns which have been forged as desirable and are relative to the needs emphasized by the community as a whole.

Culture as refinement is quite a different thing and is what character is to an individual. However we know that culture and civilization have to be differentiated as high or low by the direction of the ends or goals that they have placed before themselves. Indian thought has basically analysed the human goals and indeed men do move or are rather moved by one goal and can be typologically distinguished from others. There are thus men moved

To speak ill of others is a dishonest way of praising ourselves.

1ST JANUARY 1960

339

by wealth-motive (acquisitive), and there are men who are moved by desire for happiness (hedonistic) and comfort. The modern cultures which have been growing are centred in the business of integrating these two basic motives through the concept of power of procuring both for every man. Our civilization is less in respect of psychic development than in respect of material welfare and comfort. Our sciences which are the wheels of modern culture (as in ancient times crafts have been), have shown that the goal of man is well-being. We are quite a long way from our ancient ideals of right-living and free-living, though indeed there is today a growing consciousness for a righteous world. Righteousness then is not inherently a fact of either wealth or happiness. Those who speak as if material prosperity will *ipso facto* bring in the age of righteousness or justice and those who speak of happiness as the just goal of man are finding that we want a different goal to be superposed to control the wealth-and-comfort-incentives. But the clarity of perception as the nature of dharma or righteousness or dharma is not yet had. Righteousness or justice is a term which is bandied about as if it is but a form without matter, and that matter is to be supplied to it by wealth and desire for happiness or objects which procure them and the means required to procure the objects of this category.

Man's true cultural development takes place when he passess through these satisfactions of cravings of his nature, and he has come to realise the necessity for knowing himself as an independent personality, free from the incessant dependence on the wealth-happiness cycle. Most of our modern trends of thought and culture are aiming at the proper distribution and production of this cycle of artha and kama. Dharma has come to mean *just means* of this distribution. However the human individual is getting himself pushed into all sorts of institutional formations both co-operative and collective and has become at once the person to whom justice is being done and who will have to be the individual who will mechanically get it in the process.

Ambition can creep as well as soar.

and realise it also. It is this process of squeezing the individual into all sorts of procrustean patterns, that man discovers his own real nature as quite different from all that had contributed to his pleasure and comfort. Bondage to these being the one thing that enforces his compulsory loyalty to them, he seeks to find himself by freeing himself from these ends of life, wealth and happiness.

It is verily a truism to say that not until one has become aware of one's bondage to the ordinary and common ends of life wealth, power and happiness (in more trenchant terms, wealth, wine and women), will one really arrive at that culture which is the process of releasing the individual or oneself from the thralldom that appears as justice. In a civilization in which there is hardly an attempt to bring about this awareness but every attempt is made to encourage the bondage to the so-called 'basic' needs of life, such as the above, not to speak of increasing the quantum of such supplies of 'basic' needs or the minimum standard of them, as decided by social justice, there is hardly any doubt that it will have to awaken with a rude shock and terror at the self-defeating nature of its enterprise. History is strewn with the derelicts of such cultures and civilizations as of individuals. The moral that one can draw from the study of the historical cultures and civilizations is that without the vigilant subordination of wealth, wine and women, or artha and kama, to the supreme aim of continuous liberation of the self from its dependence on these, there is bound to be a collapse of our civilization also.

Liberation-incentive is as strong and firm in man, though it comes to full force only when maturity of experience arises. The liberation-incentive expresses itself firstly negatively as *vairagya* or renunciation, which is a result of discrimination which is not got merely by study but by painful experiences. Without this basic revulsion from the lower ends of life there is hardly any possibility of even taking up the higher ends of life. The latter do not even enter the view of man.

To know how to hide one's ability is great skill.

1ST JANUARY 1960

341

In a sense the liberation-incentive is closely tied up with the need to discover oneself. This is the beginning of a conscious culture and a self-directing civilization.

So far mankind has been advancing unconsciously impelled and governed, and reason has entered into the several phases as a handmaid of our wants. The time has come for a self-directed conscious evolution. May be it may be necessary to go higher up in the scale of our consciousness and demand the operation of a disinterested reason and higher than reason which is purely spiritual with its directives of truth, intelligence and liberty-gotten light, not depending on objects other than that highest Self or God.

Till now there have been God-centred cultures and civilizations. But the Gods themselves have been stepped down to the level of our wants. A culture that does not step down God to the level of man but brings up to the level of God is a truer culture and such a civilization is a truer and happier civilization.

The march of true civilization constantly discovers through its mighty and pioneer spirits the drive towards the Ultimate God. This is a continuous inner history of mankind, lived through its luminous self-realising selves, who constantly free man from his physical mortal chains.

To such a band Sri Ramana belonged. All honour to Him.

XXXIV

(BY SRI SWAMI SIVANANDA, Rishikesh)

India is the rich garden of the fragrant flowers of tolerance, virtue, love and goodness, the fruits of spirituality and Divine Realisation that emerged out of the seeds of the sense of the universal brotherhood and the oneness of mankind. India can show the right road to all, on account of her rich and glorious heritage, and lead all to prosperity, peace and

Ability is a poor man's wealth.

perpetual bliss. India's national worth, her spiritual culture and the ancient proven paths to enduring peace and constructive glory can guide the destiny of mankind. The ideal of a Rama or a Yudhishtira can well direct the way along which India will proceed to fulfil her mission of practice and precept, of holding the torch of her Self-light. India is the land of Dharma; her breath is Dharma; her life and light is Dharma; she moves and has her being in Dharma; Dharma protects her and she shall protect Dharma.

It is far from doubt that the social injunctions and rules of external conduct as declared in the Sruti and Smriti are not very easy of application in these times ridden over by the world material civilization. And, yet, there is not much meaning if one in his revolt against the old, entirely ignores the spiritual values and blindly follows the total materialistic values of life. There can be, and there is a golden medium constituted of the best belonging to the past and the present alike. It is not necessary to emphasise that, in this really heroic and praiseworthy pursuit, the advice of the dynamic saints and sages who have had the leisure and the training in reviewing life in its entirety with a complete philosophical detachment from it and a dispassionate love for it should be invited.

The aim and the meaning behind the march of all nations is one, and only on this basis of the commonness of purpose and unity of ideal, will it be possible to put an end to differences pointing to enmity and war. Dharma is not the private fancy or property of any particular class of people. Dharma is the eternal law on which the universe rests and by which the universe is governed. The law of action and reaction of the retribution of deeds, of birth, death and rebirth, and the varied and systematic way in which the life of the universe is seen to be worked out, are the marionettes constrained to play by this universal justice called Dharma. The parents, the teachers and the other selfless servants of society mould the character of the people. They are the pillars of righteousness, which the people have

What men call accident, is the doing of God's providence.

1ST JANUARY 1960

343

to follow in obedience to the rule of the absolute unity of life. Though Dharma, as it is the way of the Infinite, has infinite forms, it may be defined as the force of the form or the sense of the feeling of the manifestation of the Oneness of existence in the manifoldness of individualities, who, though they appear to be separated from one another, are perforce bound to the Indivisible Whole as inseparable parts or aspects, by Dharma, Ekam Sat Viprah Bahudha Vadanti. This then is the meaning of Ahimsa, of Satya, of Brahmacharya, of love, of brotherhood, of everything that is noble and great, virtuous and sublime. Dharma controls the pulse of the nation, of the world, of the universe.

The well-being of the nation consists in an art of life the forms of which were illustrated in the immortal lives and governments of Sri Ramachandra, Yudhishtira, Vikramaditya, and such other representatives of the eternal Dharma. Dharma is the way in which we are to direct our lives, to the supreme spiritual end. Manava Dharma consists in the manifesting and the living of the inherent power and potentiality in man, of reaching out to the experience of Divine Realization and Perfection. Dharma is that which leads to the attainment of Immortality, eventually. The way to it is along the consciousness of thought, speech and action which is in conformity with the manifestation of the Absolute Divinity. Divine life is Dharma. A perfectly moral and ethical life is Dharma. *Atmavat Sarvabhutani*,—loving all equally as one loves one's own self is Dharma; service of God in humanity is Dharma; giving in charity is Dharma. Humility, self-control, purity of mind, wisdom and meditation on God are the highest forms of Dharma. A strictly virtuous life, rooted in the perfect sense of justice and based on a spiritual sense of values and a spiritual outlook, on life, is Dharma, and the Dharma constitutes the vital breath of India; therefore, to a rare species of Indian nationalism with no regard to the spirit and soul and the very breath of India, is to look for results over which all too few can be happy.

Heaven never helps the man who will not act.

FOCUS ON PEACE

(BY JOSEPH BUSBY, Editor, "The Voice Universal",
8, Watling Rd., Southwick, Sussex, England)

Peace is a subjective state of Being, inwardly generated; and outwardly manifested in stillness, harmony, tranquillity, gentleness, poise. It can never be imposed by external means for true peace is the REAL-isation of God Within.

PHILOSOPHICAL AND FACTUAL REALISATION

The word "peace" is probably on the lips of more people today than at any other time in the history of mankind. The greatest mentalities of the modern world are focusing their attention on the need for world peace. Politicians of all persuasions and ideologies, educationists, religionists, industrialists, scientists, medical men, the common people, even the militarist, the agnostic and atheist are concerned with the attainment and preservation of this evasive and illusive something called peace.

In actual fact they are all reaching out for a basic attribute of spiritual life. Although he seldom realises it, man's desire for peace is his soul-hunger for God-realisation.

Humanity stands to-day at the threshold of an era of unprecedented opportunity for the establishment on earth of the long-dreamed-of reign of Universal Peace and Brotherhood. But unfortunately at this momentous transitional period in human history, the danger of war is still menacing mankind and its forward movement, and men in different countries are occupied with the task of developing new and ever more terrible methods of warfare, often against their own conscience.

On the one hand we see an increasing number of people concerned with promoting human welfare and peace, and on the other, there are the fighting forces of the world waiting for the fatal command that could start the war to end war—by exterminating humanity. However, there are signs to indicate that the increasing weight of public opinion in all countries is tipping the scales in favour of those who advo-

Every noble activity makes room for itself.

1ST JANUARY 1960

345

cate world-wide agreement to a No-More-War policy, lifting that menacing shadow for ever from the lives of mankind.

Towards True Civilisation

This is indeed an encouraging sign and indicates a most important stage in man's advancement towards true civilisation. The next few years should be a period of transition from the old mode of human existence to the new world order of endless opportunity for all mankind.

Humanity is at present confronted by this New-Age Vision. He stands, as it were, naked before the Light of the Sunrise of the incoming New Cosmic Day. He can either *react* to it violently or *respond* to it peacefully, humbly and joyfully in a spirit of welcome. Those who choose the latter course will be sufficiently positive and strong enough in right purpose to steady the delicate and difficult world-situation.

The past history of man has been mainly that of ignorance and violence, badness and madness. Even so, from all the sufferings of men throughout the ages has now emerged a new and higher approach to life which points towards gradual spiritualisation of all world affairs and human problems. The immediate task before all spiritual progressive people, the peace workers, the great army of humanitarian world servers, and men of goodwill everywhere, is to focus the energies of divine purpose into new avenues of expression, not limiting themselves to any one particular mode of thought, one special race, nation, religion, political system or organisation.

Instead, the spirit of synthesis should be encouraged and the sympathies be expanded until humanity as a whole is embraced in the thinking, the generous and liberal service and universal loving-kindness of all men. This New Age approach will most certainly pave the way for the permanent world peace that can be based only on universal goodwill.

Most people interpret the word Peace as a period of No War between nations. So negative is this definition that

Actions are ours; their consequences belong to heaven.

to day it is being more realistically replaced by the term "Cold War". The hot variety has usually been caused through the ambition of an individual leader who desires to dominate and exploit another country or the whole world, whereas the threatened people naturally arise to defend their homes and countries against the invader, and to preserve their freedom.

War on the Mental Plain

To-day conflict is primarily of an ideological nature and is being fought on the mental plane. The struggle is for the establishment and maintenance of certain ideas. One half of the world is opposed to the other half in its way of thinking and patterns of behaviour—or way of living. The focus of Prayer, or Divine Power from a third force among men could prevent these two great focuses of energy from fatally externalising in the form of physical warfare.

This redeeming work must be performed by those whose vision is not limited to the mental-physical planes of consciousness and who possess a higher dimension of experience in living—that of the spiritual. It is the spiritually-minded who in the New Age now dawning will be called to help and guide mankind towards a higher and more profound understanding of the meaning of peace and to universal spiritual enlightenment, by which they will perceive an ancient yet ever new path of self-discipline leading to God-realisation, or Peace Realised within each and every human being.

Looking in the Wrong Direction

While man is expecting peace to come from governments, peace treaties or any political accommodation, while, in fact, he is seeking for it outside himself, he is looking in the wrong direction. For basically war is dualism, the duality which each man feels within himself until he arrives at a state of integration, or unification. Until that point is reached in the individual, it will not be permanently externalised in the world. Disturbance, violence, anger, hate, resentment, envy, division, disorder, are all opposed to peace

Only the actions of the just smell sweet and blossom in the dust.

1ST JANUARY 1960

347

whether found within men or nations, the latter being only an aggregate of the former. Therefore, only by rising in consciousness to the higher dimension of awareness of the Oneness of Being, the heavenly kingdom within, will he free himself and his world from duality and conflict.

This inward peace has always been experienced by the Sons of Light and Freedom, the Master Saints, mystics, the perfect men of the human race. They alone really *know* peace. They do not seek it in the policies and promises of men, for such peace can be shattered and lost at any moment, but having resolved conflict within themselves and made the Divine Peace inwardly their own, they experience that sense of security and tranquility which is the age-old dream longed for by all men.

Only by seeking first the Kingdom of God within can man hope to find peace in the outer world of flux and change. Freedom and loving kindness in thought and action and a sense of universal brotherhood are the natural out-come of the inwardly realised Unity of Being.

Earn the Peace We Seek

If the foregoing analysis of peace evokes an intuitive recognition and realisation of spiritual Truth, then the need for readjustment in our attitude towards Life, Man and the World will be perceived. The Higher Self, the real I-AM presence within, demand that each and everyone of us should earn the outwards peace we seek by identifying ourselves with the very spirit of peace itself. The same principle applies to all the other spiritual qualities, such as freedom, enlightenment and loving kindness. Let all men learn to throw off the enslaving and shortlived glammers and illusions of personality and "*be still and know . . .*" that the One true over self is all-Good. Let this Divine Character alone be manifested in and through man.

Let each man walk in Sunship with the blessedness and joyfulness of Being which is his true and rightful heritage. This does not mean that men should try to be peaceful, or

The acts of this life are the destiny of the next.

try to gain spirituality by an effort of will, for such an approach is but an attempt of the unregenerate mind to reach something higher than itself. The true method lies in conscious and immediate at-one-ment with the "something higher" through total surrender to the Reality within, which outwardly ensures tranquility, harmony, serenity and friendliness to all.

Realisation Here and Now

The kingdom of God is not a future state; it is within man now and has only to be REAL-ised.

Just be at Peace.

Be inwardly Free.

Be loving and kind.

Be generous in service.

Be at-one with God.

Cease struggling and Be.

Personify Real Being.

Be inwardly detached and impersonal towards the things of the senses and possessions. Render service to humanity through every possible avenue, free from the mental exclusiveness of race, religion, political ideology, organisation, sect or denomination. Be free from world by ambitions, and the desire for results. Peace is the soul-right of all men, and all men are our brothers. Universal Brotherhood is a divine fact, not the product of any man-devised organisation, political or religious institution.

Condition of Divine Knowing

The apparent diversities of energies in the Cosmos are for a diversity of purposes, but the Ultimate Purpose is for man to realise oneness with God. The conclusion to the foregoing theme shows the inner connecting link in the quest for peace in the outer world among mankind and the real state of peace within the inner spiritual nature of individual man. The expansion from the inner to the outer proceeds as follows:

Peace within man himself with God.

Admiration is the daughter of ignorance.

1ST JANUARY 1960

349.

Peace within the family unit and within the community.

Peace within the nation and amongst all nations.

Peace within the kingdom of nature and with the whole world.

Peace with the universe—form and spirit.

Peace with the Cosmos.

Peace is the condition of Divine knowing. Be Still and know that I am God. To all men of goodwill everywhere on earth, let there be Peace.

WHO IS A SAINT

(BY SRI SWAMI RITAJANANDA, California)

Unlike many other religions, Hinduism does not have a founder. Its power seems to exist to a great extent by the numerous saints it has produced all through the ages. We can never exhaust their number. Every state and every district throughout India has been associated with the life of a holy person. Some of them lived centuries ago. Their biographies are all so much mixed with legends that it is hard to separate fact from fiction. In the Indian languages the saint is called a 'Siddha-Purusha', a Mahapurusha, a 'Mahatma', a 'Rishi' etc. These titles are not conferred by any organization. No definite qualifications are expected. So the term 'saint' is very loosely used. People who are pious as well as people who dabble in the supernatural have been called saints. It is also not uncommon to find that people who show extreme forms of asceticism and powers of endurance are revered as saints. There are no authentic historical accounts of the great saints and much of the material available to us are filled with miracles, although these people stand before us as perfected beings.

Consequently we begin to wonder who are saints? Are we to see miracles performed by them? Can we expect cures for diseases, both when they are alive and even after their death? What is their value in the religious life of the people?

Adversity is the first path to truth.

How is humanity benefited by their presence? Shall we go to them for a sensation and material benefit or shall we seek from them knowledge of God and guidance for a good life? These are some of the pertinent questions that come to us when we read or hear about our saints.

It is universally accepted that a saint is a god-centred person. He has discovered the goal of life and his life functions in a different plane. He is in constant communion with God. On the other hand, the man of the world is surrounded with earthly objects and is preoccupied with his own desires and worldly problems. When all earthly help fails he looks for a miracle. They all belong to the realm of the supernatural. The saint living in a world different from ours is believed to have the means of doing what is impossible for an ordinary human being. For after all, if a saint is a 'Siddha-Purusha' he should have some 'Siddhis' (occult powers) in order to deserve the title, seems to be simple logic. Hence many consider that the performance of miracles is an essential qualification. It is also interpreted as a mark of divine grace so that people may appreciate the holiness and virtuous life of the saint through these phenomena. It is no wonder that people with these ideas have gone to the saints for getting some material benefits or requesting them to intercede to the Lord on their behalf.

Some others seek in them some extraordinary type of behaviour. They should lead a life different from others, fasting, living on alms, complete indifference to heat and cold, and an intensely ascetic life. To many people a saint who just lives like others fails to impress his holiness. During the recent period, people have heard so much of 'samadhi' that a saint is considered to be one who goes often into the state of ecstasy, completely dead to environment, and to a state of suspended animation.

Our knowledge of the human personality is very limited and the powers of the mind are only explored by very few. The impact of the will on the body is very great and one can easily discover that the body will yield to many suggestions.

He that has no cross will have no crown.

1ST JANUARY 1960

351

The body can be made to accept severe hardships by discipline without any trace of spirituality. This can be seen in the life of the beggars that lie on the Tirupati hills. In the same manner extremely sensitive natures are physically influenced by suggestions to their emotions. Although people throughout the world associated miracles with saintliness and the mystery of miracles remains unsolved, the saint's value is greater than this exhibition of supernatural phenomena. Further there are many cases where the close followers and associates refer to many details of these, while the saints seem hardly aware of them. Once the proprietor of the Dakshineswar Kali temple, Mathur Babu saw a vision, in which he saw Sri Ramakrishna as the combination of Kali and Mahadeva. It was vivid and he could not brush it aside as an optical illusion. But when he told Sri Ramakrishna of this, he said he knew nothing of that. When Ramana Maharishi was questioned about the same type of phenomena, he said that it was all subjective. If we start to study the saint through his miracles, we neither unravel the mystery of the miracle nor do we understand the greatness of the saint.

The Upanishads repeatedly point out that our goal should be the knowledge of the Ultimate Truth. This knowledge is possible after the purification of the mind. Patanjali in his Yoga aphorisms gives the details of the purification of the mind. This purification includes discipline both of the body and the mind. The purer the mind the better is its capacity to concentrate. The pure mind enters the psychic realm and whatever miracles we see in the world or read about, all belong to this. But it is not the spiritual or the highest perfection. The saint is of pure mind, without any attachments to the world and this alone makes it possible for him to reach the highest goal. But he goes beyond all psychic fields. His view of the world and people is completely different from that of the ordinary people. Hence psychic phenomena is not impossible in their condition, but it is not the end.

When a man seeks your advice he generally wants your praise.

While a person is seeking God and on his way stops short with these occult powers, he will never reach his goal. Many saints have said that these powers are obstacles. Even the end of Yoga is not 'Siddhis' but Kaivalya or liberation. The liberated man alone has the message from the Unknown. The Bhagavat Gita describes the characteristics of the perfected Jnani, the Bhakta and the Yogi. Their common character is their going beyond all ego-consciousness and ideas of possession. Reaching this state they are not influenced by the world. Their "I" has merged with the divine "I" and it functions with It. This state of freedom from the slavery to the body and mind is considered to be the highest state one should aspire for in this life. The Mundaka Upanishad summarises the condition of such a person as when the Supreme Truth is seen, the bonds of attachment are cut, all doubts vanish and the effects of karma disappear. This is the transformed life, the life of absolute freedom. In this state all ethical conduct becomes second nature and God is a Reality. The whole world belongs to the saint and he is one with the world.

The criterion for judging a saint should be as to how far he is in constant communion with God. Capacity to walk over waters or fly in the air are not wanted in these days of steamboats and aeroplanes. With the growing knowledge of the powers of suggestion we need not go to the saint for miraculous cures. We shall seek in him the touch of the Lord and manifestation of the divine attributes mentioned in the Gita. If our fascination for miracles persist we can go to them for the cure of "Bhava-Roga"—the disease of worldly life. Although it may seem strange, this is the greatest miracle of the saints. Many men and women, suffering and confused have been saved by reading the simple and direct teachings of these holy people. Many have regained their faith in God and turned a new leaf in their lives. In their lives it was not a temporary relief but a permanent transformation. These are the essential marks of a great saint, a person who is always in touch with God and serves as a link between Him and man.

Advice is seldom. Those who need it most like it least.

1ST JANUARY 1960

353

A COLLECTION OF PIOUS THOUGHTS

(BY LT. COL. H. C. TANEJA, Ahmednagar)

1. O Great Arunachala, thou art the holy place, most sacred of all. I concentrate my heart upon thee, O Great Arunachala, and meditate upon thy holy and sacred stillness.
2. Those who gaze at the Glorious Arunachala, or even concentrate their thoughts upon it, are enwrapped with the mystic aura of its silence.
3. Once thought of, the Great Arunachala, the Sacred Hill of the Holy Beacon, the enchanter of lives, makes one susceptible and eager for itself. Such is the mystic aura of the Great Arunachala, the Red Hill of South India, for its doings are mysterious and past human thought and understanding. Call me unto thee, O Great Arunachala, and keep thy promised promise.
4. I meditate upon thy holy and sacred stillness. May thy holy and sacred stillness, may thy divinity and grace and thy spiritual lightforce descend unto my heart and permeate into the very system of me, into the very guts of me, into the blood, tissues and the bones of me, into the very cells of my body, mind and soul. May I radiate stillness, stillness that is born of divinity and comes of purity of mind and soul. May I become stillness personified.
5. Stillness is not nothingness. Great is the power in Silence. The strongest man is he who stands most alone, calm and patient and imperturbable like the boundless ocean spreading out in shoreless space. Solitude is strength and there is in spiritual solitude a virile independence, which a man can carry with him into the busiest places of the earth. The sight and the hearing one gains in such solitude are the true hearing and the true vision.

(To be continued)

We give advice by the bucket, but take it by the grain.

REVIEWS

RAMANA MAHARSHI AND HIS PHILOSOPHY OF EXISTENCE: by Dr. T. M. P. Mahadevan, published by Sri T. N. Venkataraman, Sri Ramanasramam, Tiruvannamalai, 1959, pp. 168, Price Rs. 4/-.

Bhagavān Rāmaṇa's *Forty Verses on Existence* (*Ulladu Nārpadu*) constitutes what may be called *Rāmaṇa Vedānta* or *Rāmaṇopaniṣad*. From the depth of the saint's spiritual experience were these verses born from time to time and it is our singular good fortune that these delightful outpourings of the saint were collected, by the devotees at Ramanasramam, together in forty verses, for, here, we get authentic and direct intimations on Reality, the *Sat*, Brahman.

Dr. T. M. P. Mahadevan, M.A., Ph.D., Professor of Philosophy, University of Madras, brought out serially for that international magazine, '*The Call Divine*' a translation into English of the Tamil text of *Ulladu Nārpadu* and wrote his own commentary on *The Verses*. He translated and commented on the *Anubandham* (*The Supplement*) also. And, the translation and commentary on both *The Forty Verses* and *The Supplement* are presented to the earnest students of perennial philosophy.

Self-realization is the goal and destiny of man. "Who am I?" is a question that is easier asked than answered. A persistent inquiry into the notion of 'I' according to Rāmaṇa, will reveal that what usually passes for the 'I' reduces itself to the pseudo-'I' consisting of the mind and its modifications. When this subtle veil of mind and egoity is rent asunder, the witness-consciousness shines of itself. The witness, not only to the operations of mind, but also to their absence, for instance, in sleep, is the true 'I'.

The true 'I' appears tied up indistinguishably with the pseudo-'I'. This false identification must have to be undone. And this is knowledge. With the rise of this knowledge, the false sense of egoity, along with its mental cate-

Affectation lights a candle to our defeats.

1ST JANUARY 1960

355

gories concealing the luminous consciousness, disappears. It is thus that Ramana says:

"Those who are dead to themselves along with their adjuncts, will they harbour thought of death? They are deathless (verse 2),

As Dr. Mahadevan, in his commentary, observes: "To him who has attained freedom from the ego, there is no death". Time and change lose their meaning, and death sheds its horror when the true nature of the deathless self is seen as distinguished from the mortal veils concealing it.

To the inquiry "Who am I?", the answer will be the cessation of all 'I'-sense (p. 79). At the touch of the enlightened inquiry, the ghost of the pseudo-'I' is set at naught. In Sri Ramana's words: "That which arises in the physical body as 'I' is the mind. If one inquires whence the 'I'-thought in the body arises, in the first instance, it will be found that it is *Hridayam* or the Heart. That is the source and stay of the mind. Or again, even if one merely but continuously repeats to oneself inwardly "I", "I", with the entire mind fixed thereon, that also leads to the same source since every other thought can occur only after the rise of the 'I'-thought and since the mind is nothing but a bundle of thoughts, it is only through the inquiry "Who am I?" that the mind subsides. Moreover, the integral 'I'-thought, implicit in such inquiry, having destroyed all other thoughts, gets finally destroyed or consumed even like the stick used for stirring the burning funeral pyre gets consumed. (Quoted by Dr. Mahadevan, p. 51).

Dr. Mahadevan's book analyses the contents of *The Forty Verses* and *The Supplement* which would otherwise remain obscure, in a brilliant and masterly fashion, a fashion that his readers have come to expect from his pen. With a wealth of authentic learning in the philosophic lore of the East and the West alike, a deep understanding and insight which an advanced *sādhaka* in the Advaitic truth alone can command, he unravels to us in clear style the treasure of Experience that lies embedded in Ramana's immortal verses.

The evening of a well-spent life brings its lamp with it.

What Śaṅkara did for the *Brahma Sūtra*, Dr. Mahadevan has done for *The Forty Verses*. He has laid a whole world of earnest seekers of truth and of devotees of Bhagavān Rāmāṇa under a debt of gratitude by bringing out this volume.

A short biographical sketch of Śrī Rāmāṇa's life, which Dr. Mahadevan wrote for his book on "*The Saints*", is given as Introduction here. While Parts I and II contain *The Forty Verses* and *The Supplement*, Part III of the book contains some of the essays of Dr. Mahadevan written from time to time on Śrī Rāmāṇa's life and teachings. And in the Appendices, texts of *The Forty Verses* and *The Supplement* are given in transliteration in Roman. There are added a very useful glossary and an Index.

The Vasanta Press deserve praise for the neat printing.

P. K. SUNDARAM.

SRIMAD BHAGAVAD GITA : Translated by Sri Nanduri Venkata Subba Rao, South Street, Eluru, Andhra Pradesh; published by Yoga Vedanta Forest University, Rishikesh, Dehra Dun Dist., pages 644; price Rs. 10; 1959.

This is a Telugu translation of Śrī Swami Sivanandaji Maharaj's publication of the Gita in English, with word-for-word meaning and commentary. The translator has done his best in following the Swami in a most appreciable manner. The book needs a wide circulation but only 500 copies are printed and priced heavily.

LIFE AT ITS BEST : by Meher Baba; Edited by Ivy O. Duce; copyrighted by Sufism Reoriented, Inc., U. S. A.; pages 78; 1957

This well got-up brochure bears American-born messages from Meher Baba during his travel across the United States. These messages were delivered by him by means of hand gestures, maintaining his silence.

Agnosticism is the philosophical, ethical and religious dry-rot of the modern world.

SRI RAMANASRAMAM PUBLICATIONS

Self Realisation, or Life and Teachings of Sri Ramana Maharshi. (5th Edition), Half Calico Rs. 4-25; Board ...	Rs. nP
The Golden Jubilee Souvenir—Ordinary Edition ...	3.50
Maha Yoga ... Paper ...	6.25
Sri Ramana, The Sage Of Arunagiri— Superior ...	3.00
Ordinary ...	2.00
Upadesa Saram ...	1.50
Maharshi's Gospel ...	1.00
The Maharshi And His Message—By Paul Brunton ... Superior Edition ...	2.00
Medium ...	2.50
Sri Maharshi—Profusely illustrated ...	2.00
Truth Revealed—(Ulladu Narpadu) ...	1.50
Five Hymns To Arunachala ...	0.50
Who Am I ? ...	0.50
Self Enquiry ...	31 nP and 19 nP
Spiritual Instructions ...	0.25
Day By Day With Bhagavan Vol. I ...	0.50
Day By Day With Bhagavan Vol. II ...	1.50
Ramana Arunachala ...	4.00
Guru Ramana ...	1.37
Reflections on the Talks with Sri Maharshi ...	2.50
Mahanirvana Of Bhagavan ...	4.00
Song Celestial ...	0.37
Forty Verses in praise of Maharshi ...	0.19
The Eternal Self-Effulgent in praise of Sri Maharshi ...	0.12
Sat Darshana Bhashya—Full Calico ...	0.06
Half Calico ...	4.00
Sri Ramana Gita ...	3.00
Talks with Sri Maharshi— Vols. I, II & III. .Rs. 10.00 Bound in 1 volume	1.25
Bhagavan's Portrait, in 2 Colours on Art Card Size: 11" x 14" ...	0.50

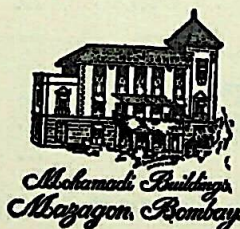
Ready Stock Available.

Postage extra.

THE CALL DIVINE,

Bhuta Nivas, Matunga, Bombay 19.

Quality Printing in
Expert Hands
Since 1875



MOHAMADI FINE ART LITHO WORKS

(PROPRIETORS: ALLIBHOY SHARAFALLY & CO. PRIVATE LIMITED.)

PHONE: 40235 & 42087

ESTABLISHED: 1878

GRAMS: 'KORAN'

INCORPORATED: 1938

**LITHOGRAPHERS, OFFSET & LETTERPRESS PRINTERS,
BOX MAKERS, BOOK BINDERS, ETC.**

With Best Compliments

From

**THE
HUKAMCHAND MILLS LTD.**

P. O. BOX 107

I N D O R E

EXPORT OFFICE:

**23/25, CHAMPA GALLI
B O M B A Y 2.**



COSMICA -
Complement to Complexion

Cosmica Cosmetics Private Ltd.
263, Dr. Dadabhoy Naoroji Road, BOMBAY I.

**ALSO 4 OZ. TINS AVAILABLE
IN 5 ASSORTED PERFUMES**

WITH THE BEST COMPLIMENTS
OF

Dec-Arts
Construction Co.

137, WADIA BUILDING,
CHURCHGATE RECLAMATION,
BOMBAY I.

AIR SEA RAIL

PASSAGES, CLEARING, FORWARDING,
WAREHOUSING, INSURANCE &
INDEPENDENT & CONDUCTED
TOURS.

●
Head Office :

JEENA & CO.

POST BOX No. 849.
10, Veer Narlman Road,
BOMBAY I.

Phone : 251514/15

Cable : JUSTITIA

Branches :

"INDRA PALACE"

Connaught Circus
NEW DELHI.

Phone : - 45821.

Grams : TRAVELJENA

25, Netaji Subhas Road,
CALCUTTA I.

★

Phone : - 22738/39

Grams : - TRAVELJENA

Overseas Office :

Stauffacherstrasse 37,
ZURICH 4.
(Switzerland)

'Phone : 279555

Cable : TRAVELJENA

With Best Compliments

from:

**INDUSTRIAL EQUIPMENT
MANFG. CO.**

**KASTURCHAND MILLS ESTATE,
BHAVANISHANKAR ROAD,
DADAR, BOMBAY 28.**



Phone : 60683

Specify for your Homes

- * **"Mermaid" and "Chakra" White Zinc Paints**
- * **"Chakra" Architectural Finishes**
- * **"Muromatte" Oil bound Distempers**
- * **"Sunfast" and "Holmco" Dry Distempers.**

For Industries

- * **Red Lead, Red Oxide and Zinc Chrome Primers**
- * **"Chakra" and "Mermaid" Industrial Finishes**
- * **"Wrinkleton" and "Hammertone" Finishes.**

**HARDCASTLE WAUD & CO.,
PRIVATE LIMITED.**

**Alice Buildings,
Dr. Dadabhoy Nowroji Road,
BOMBAY I..**

GUARDIAN ASSURANCE COMPANY LTD.

(*Established 1821*)



Head Office: 68, KING WILLIAM ST.
LONDON E. C. 4.

Total assets-exceed :

£ 48,353,000

Total Income :

£ 18,125,000

Subscribed and Paid-up Capital £ 2,072,741

**ONE OF THE LARGEST COMPANIES
TRANSACTIONING ALL CLASSES OF INSURANCE**

Branches and Agencies throughout the world.



Bombay Office :

**70, Forbes Street,
P. O. Box No. 1028,
Bombay 1.**

Chief Office for India :

**8, Clive Row,
P. O. Box No. 2150,
Calcutta 1.**

Branch Manager :

K. Narayan.

Eastern Manager :

J. D. DONALD.

BOOKS BY

SWAMI RAJESWARANANDA

Editor, "The Call Divine"

THUS SPAKE SANKARA

Foreword by Jagadguru Sri Sankaracharya of Kamakoti Peetam, Sri Kanchi. The translation is rendered with ease and grace in a comely English dress for assimilation and application in one's daily life. Pages 128, Price 60 nP.

THUS SPAKE RAMANA

This immortal book is a precious life-blood of Bhagavan Sri Ramana Maharshi of Tiruvannamalai embalmed and treasured up and given as a divine legacy to mankind. Pages 128, Price 62 nP.

THUS SPAKE RAMATIRTHA

This precious book serves to gain a thorough insight into life and living based on practical wisdom, and is your true friend, philosopher and guide. Pages 180, Price 87 nP.

THUS SPAKE VASISHTA—(in the press)

The above books are of pocket-size edition with a tri-colour portrait on art paper jacket. Postage extra.

THE GLORY AND GOAL OF LIFE

A constant companion that lifts life to the sublime heights of truth-wisdom-bliss. A comprehensive treatise upon the art and science of life and living. Pages 304, Price Rs. 3. Postage Re. 1 extra.

UPANISHAD VIHAR

70, Venkatesapuram, Madras-23 (South India)

With the Compliments of

**THE INDIAN CASABLANCAS
HIGH DRAFT CO.
PRIVATE LTD.**

**Maneckji Wadia Building, 127, Esplanade Road,
BOMBAY.**

With best Compliments

from

**BOMBAY METAL & ALLOYS
MFG. CO. PRIVATE LTD.**

POST BOX 6210
MAZAGAON, BOMBAY 10.



Managing Agents:

**IRON & METAL TRADERS
PRIVATE LTD.**

Tele { Office 76104
 & 76105
 Works 76106

Telegrams: BOMALLOY

W. R. Stoessel & Co.
63, NEW MARINE LINES,
BOMBAY 1.

Phone: 242241

FOR

SALES PROMOTION

*With the best Compliments
of*

**Standard-Vacuum
Oil Company**

(Incorporated in U. S. A. with Limited Liability)



With Best Compliments

From

**SANKEY ELECTRICAL
STAMPINGS PRIVATE LTD.**

P. O. BOX No. 121-A

BOMBAY.

Phone : 87337

Telegram : "LOWLOSS"

With the Best Compliments

of:

**CANNON
DUNKERLEY & CO., L^D,**

**CHARTERED BANK BUILDING
FORT, BOMBAY 1.**

Grams : LOOMS

Phone : { 251231
251475
252810

AUM

By Bhagavan's immense grace,
every day our Nilayam serves free food to

POOR LEPROSY PATIENTS

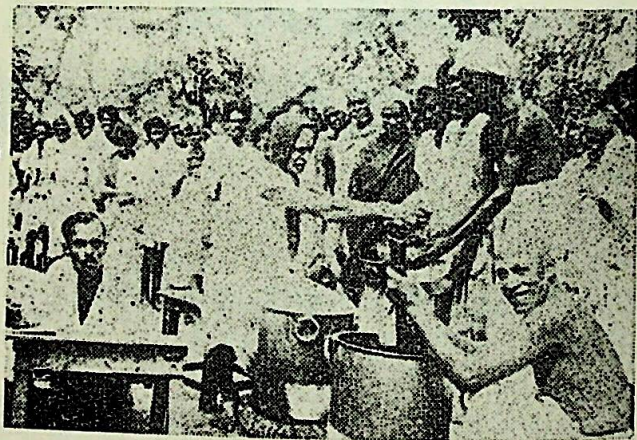
who come from various places seeking admission newly to the

CENTRAL LEPROSY INSTITUTE

TIRUMANI, CHINGLEPUT.

Every Wednesday morning 70 to 80 patients who come from
outlying villages to take O. P. Treatment are also
supplied with free food.

Patients receiving food



on Wednesday morning.

Nilayam depends only upon generous donors for its maintenance.

Hence, let Bhagavan urge you to co-operate in this genuine,
selfless charity with your mite.

JAI HIND !

80th Sri Ramana Jayanthi-Wednesday, 13-1-1960.

Swamy Sundara Bharati,
Executive Manager.

ANBU THONDU NILAYAM
Chingleput (S. India).

EIGHTIETH JAYANTHI PUBLICATION

**THE COLLECTED WORKS OF
SRI RAMANA MAHARSHI**

Edited by

ARTHUR OSBORNE, M.A.

(Author of Ramana Maharshi & The Path of Self-Knowledge, etc.)

being a collection of all the original works of Sri Maharshi
and other adaptations and translations by Sri Bhagavan
rendered in English.

Contains all the works in Ramana Nool Tirattu and
Vichara Mani Mala.

Pages 256 + xvi

Price Rs. 5 (Postage extra)

(FOR SALE IN INDIA ONLY)

Please apply:

Manager-President, Sri Ramanasramam, Tiruvannamalai.

**(Overseas Edition published by Messrs. RIDER & COMPANY,
178-202, Great Portland Street, London W.1)**

IN PRINT

READY SHORTLY

TRIPURA RAHASYA

OR

MYSTERY BEYOND THE TRINITY

Rendered into English Prose from the Sanskrit original

By the Author of the

TALKS WITH SRI RAMANA MAHARSHI

containing the instructions of SRI GURU DATTATREYA
to Sri Parasurama for Self-realisation.

ORDERS BOOKED NOW

Please apply:

Manager-President, Sri Ramanasramam, Tiruvannamalai.

JUST OUT

JUST OUT

SRI RAMANA MAHARSHI AND HIS PHILOSOPHY OF EXISTENCE

By

Dr. T. M. P. MAHADEVAN, M.A., Ph.D.
*(Professor of Philosophy, University of Madras
Author of 'Advaita Vedanta', etc.)*

Being a commentary on Sri Bhagavan's

ULLADU NARPADU & SUPPLEMENT

with

transliteration of the Tamil verses in English.

Pages 192

Price : Indian Edition : Rs. 4
Foreign Edition : Sh. 12
\$ 1.80

II

BHAGAVAN RAMANA

By

Dr. T. M. P. MAHADEVAN, M.A., Ph.D.

**A biographical sketch of Sri Bhagavan being the introduction
to 'Sri Ramana & His Philosophy of Existence.'**

Pages 24

Price : Indian Edition : Rs. 0.50
Foreign Edition : Sh. 1.3
\$ 0.20

Please apply :

Manager-President, Sri Ramanasramam, Tiruvannamalai.

With best Compliments from:—

CHATURVEDI & BROTHERS

**CIRCLE HOUSE, KING'S CIRCLE,
MATUNGA, BOMBAY 19.**

Suppliers of.
**FRESH MILK, BUTTER & CURDS OF
COWS AND BUFFALOES**

Wholesale & Retail Home delivery arranged.

Suppliers for Hotels & Restaurants.

For prompt service & Best quality



Bombay Stationery Co.

**MANUFACTURING STATIONERS, ARTS & COMMERCIAL
PRINTERS AND PAPER MERCHANTS**

**1/5, Banaji Street, Thoomull House,
Fort, BOMBAY 1.**

WHILE IN BOMBAY

STAY AT

**STAR OF COCHIN
BOARDING & LODGING**

**Single Seated Rooms, Two Seated Rooms
with all Comforts.**

**Near Dadar Station (Central Rly.),
Dadar, BOMBAY 14.**

Estd. 1939

Phone No. 68561

MADRAS STORES

Consignees : SWASTIK OIL MILLS LTD.

**Sub-Agents for CAMBATTIA INDUSTRIES LTD.
For BURSHANE**

Wholesale & Retail Provision Merchants

King's Circle, BOMBAY 19.

Importers of BUTTER & COFFEE

BATLIBOI & CO.,

Estd. 1892

OFFER

- ★ High Precision Machine Tools
- ★ Textile Machinery & Stores
- ★ Plastic Injection Moulding Machines
- ★ Pharmaceutical Machinery
- ★ Printing Machinery
- ★ Dairy Equipment
- ★ Jeweller's Machinery
- ★ Machines for making Ropes, Nails,
Clips, Buttons etc.

BATLIBOI & CO.,

Electrical & Mechanical Engineers

Head Office : Forbes St.,

Fort, Bombay, I.

**MADRAS, DELHI, CALCUTTA, COIMBATORE,
KANPUR & AHMEDABAD.**

Tele { Grams : " VASANTA " Coimbatore
Grams : " VASANTA " Singanallur
Phone : No. 25

THE VASANTA MILLS LTD.

Registered Office :

SINGANALLUR, COIMBATORE DIST.

Authorised Capital Rs. 30,00,000/-

Paid-up Capital Rs. 25,50,000/-

Spindles 44,424 Looms 270

Managing Agents :

R. K. Shanmukham Chetty & Bros.

Spinning :

Ring yarn of all counts ranging from 20s to 80s

SINGLE

DOUBLE

CHEESES

AND

CONES

STAPLE FIBRE

MERCERISED

Manufacturing :

MULLS,

SHIRTINGS,

LONGCLOTHS,

AND

TOWELS,

DHOTIES

TERRY TOWELS

With Best Compliments

From

**GRAND
WOOD WORKS & SAW MILL**

*Manufacturers & Suppliers
of*

**BOBBINS, BRUSHES AND ALL WOODEN
ARTICLES FOR MILLS, AND ALSO ALL
KINDS OF TIMBER FOR TEXTILE INDUSTRY.**

**Connaught Cross Road
Ghorupdeo
BOMBAY 10.**

Gram : BOBBINS

Phone : 42201

THE SUPER COTTON CLEANER

INDIA'S FIRST COTTON CLEANER

(Pat. No. 51959, 1954)

FULLY ANSWERS
THE CHALLENGE OF FOREIGN
QUALITY LEAD

THE SUPER COTTON CLEANER

IS AS EFFECTIVE AS THE FOREIGN MAKE,
GIVING BETTER CLEANING, OPENING AND
BLENDING. IT IMPROVES YARN QUALITY
AND ENSURES ECONOMY.

For full particulars, technical data, literature, price, etc., enquire :

TEXSPIN PRIVATE LTD.

110, MEDOWS STREET, FORT, BOMBAY.

Grams : 'MAXSPIN'

Phones } Office: 255701 - 2
 } Resi. : 89097


AGENTS AT:

AHMEDABAD	-	GAMICO, 697/6, Reid Road.
COIMBATORE	-	GANNON DUNKERLEY & CO., LTD., Gandhipuram.
CALCUTTA	-	MEHTA MILLSTORES CO., 12, Netaji Subhas Road.
INDORE	-	LOTUS AGENCIES, 6, Mahatma Gandhi Road.

FOR CONJEEVARAM SILK-SAREES

VISIT OUR AIR - CONDITIONED EMPORIUM

ECONOMICAL RATES. LEADING CENTRE IN MADRAS



RADHA SILK EMPORIUM

**14, SANNADHI STREET,
MYLAPORE, MADRAS 4.**

Phone : 71188,

Grams : SILKEMP.

EXCOMMUNICADO!

**No, not in the 20th Century
when a leprosy patient is assured
rehabilitation into society
through effective treatment by**

"CROYSULPHONE D.D.S. TABLETS"

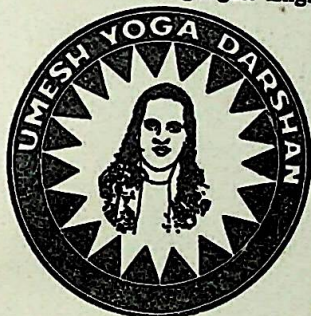
*Detailed literature and
prices available from:*

BIDDLE SAWYER & CO. (INDIA) PVT., LTD.
25, Dalal Street,
BOMBAY-I.

UMESH YOGA DARSHAN (FIRST PART)

In Four Languages: English, Hindi, Gujarati & Marathi.

(Author: Shri Yogiraj Umeshchandraj)



An excellent and highly readable book written by Shri Yogiraj Umeshchandraj is one of the best known treatises on the true meaning of Yoga. A best guide to methods of intestinal exercise and control, the book contains over 108 descriptive photographs of various Asanas explained according to the Age, Season, Country & Time.

Shri Yogiraj Umeshchandraj

It is one of the excellent volumes published so far depicting different aspects of Yoga and containing different photographs of Asanas and Neti Dhoti Functions. It also contains Yoga Therapy, Diet Therapy, Chromopathy, Psycho Therapy and many other Therapies. The book is best of its kind and useful for all men and women, healthy and unhealthy, and hence should be preserved in all libraries and homes.

PRICE: Rs.15/- Plus Postage Rs. 2/- extra. No V.P.P. sent for United Kingdom: Price: £ 1 & 8 shillings.
for U.S A. Price: \$4.50 cents.

YOGASANA CHART

A Chart printed on Artglazed paper and fully illustrated with attractive pictures is also available from here. You can perform the Asanas shown therein at your home, which will keep you fit and healthy. Price: Rs. 3-00 including Postage to be sent by M.O. only.

YOGIC CLASSES

are also regularly conducted in the morning and evening at Shri Ramtirth Yogashram. Sick persons are also treated.

RAMTIRTH BRAHMI OIL, Special No. 1 (Regd.)



An invaluable hair tonic for the prevention of dandruff and falling hair, RAMTIRTH BRAHMI OIL is manufactured scientifically with many precious ingredients, which cool brain, improve system, and let sleep sound. Most ideal for body massage. It is useful to every one in all seasons. Available everywhere.

**SHRI RAMTIRTH YOGASHRAM,
DADAR, CENTRAL RLY., BOMBAY-14. (India)**

Just Out!

Cheap Edition!!

LIGHT-POWER-WISDOM

by Swami Sivananda

Here's an Answer to every Doubt, a Solution to every Problem!

LIGHT of Spiritual Knowledge

POWER of Yoga and Vedanta

WISDOM of the Gita and the Upanishads

in the telling words of the Master, in simple and lucid style.

The Book also includes the synoptic Autobiography of the world-renowned Sage, his famous Spiritual Diary Form and Mantras for health, happiness and prosperity.

**** It's a Book that has guided and Inspired millions**

***** It contains the Cream of the Author's 300 Works**

****** It's a Pocket Spiritual Guide for day-to-day life**

Neat Printing—Excellent Get-up

73,000 Copies of this most popular work of Swami Sivananda are NOW offered to the public in this Cheap Edition in Commemoration of the Sage's 73rd Birthday

Pocket Size Pages 224 + xvi

Price Re. 1/-. Postage Extra.

**SIVANANDA LITERATURE
RESEARCH INSTITUTE**

P. O. SIVANANDANAGAR, DIST. DEHRA DUN, U. P.

**U
S
e
r
s**



**r
e
c
o
m
m
e
n
d**

DAWN & CO (P) LTD.

419-F, Joshiwadi, Bombay 2

*A carving
in Kailasa
Temple
at Ellora.*

See The 13 Centuries old
Cave Temples of
ELLORA
and Fresco Paintings at
AJANTA

Stay at
AURANGABAD HOTEL
AURANGABAD



Famous for its Excellent Cuisine and Service
Further Particulars from:

The Supervisor, Aurangabad Hotel, Aurangabad.

Telegram: "Rail Hotel" Aurangabad.

Telephone: No. 29, Aurangabad.

Divisional Supdt.

or

Central Railway, Secunderabad (Deccan).

STEP UP PRODUCTION BY INSTALLING



TEXTOL



TEXTILE SPINNING MACHINERY



REVOLVING FLAT CARDING ENGINES

DRAWING FRAMES

BI-COIL DRAWING FRAMES

FLY FRAMES

**RING SPINNING FRAMES WITH
MOVEABLE SPINDLE RAILS**

REELING MACHINES

BUNDLING PRESS



TEXTOL COMPANY LIMITED

GANAPATHY P. O., COIMBATORE 6.

With Best Compliments

from

NATVARLAL GOVINDJI ZAVERI

*(Appraiser to the South Indian Co-op. Bank Ltd.
Bombay. 19)*

GOLD & JEWELLERY MERCHANTS

**L. NAPOO ROAD, MATUNGA,
BOMBAY 19.**

&

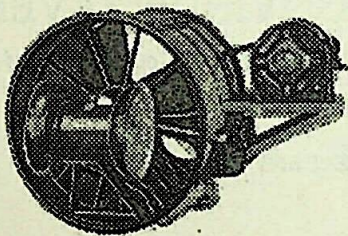
ARISTO

DYERS & DRY CLEANERS

**"INDARPURI", SION CIRCLE,
BOMBAY 22.**

A BAHNSON is far better

If it's a *problem* of Humidification and Ventilation—solve it with a Bahnson! It's 4-way Industrial Air Conditioning—and combines highest efficiency with lowest cost.



- ★ COOLS
- ★ HUMIDIFIES
- ★ VENTILATES
- ★ HEATS

Now manufactured in India under licence from

THE **Bahnson** COMPANY,

Winstone-Salem, N.C., U.S.A.

by INDUSTRIAL MACHINERY MANUFACTURERS PRIVATE LTD.

Sole Selling Agents:

C. DOCTOR & CO. PRIVATE LTD.

11, Bruce St.,
Bombay-1

Khokhra Mehmedabad,
Ahmedabad-8

3, Bentinck St.,
Calcutta-1

A ROHIT group enterprise



Write to us for detailed illustrated literature.

Our Coimbatore Agents:

SPEEDLINE AGENCIES, 249/E-2, Avanashi Road, P. N. Palayam, Coimbatore.

KIRLOSKAR VALVES

INDIGENOUS MAKE.

RELIABLE QUALITY.

LAST LONGER.

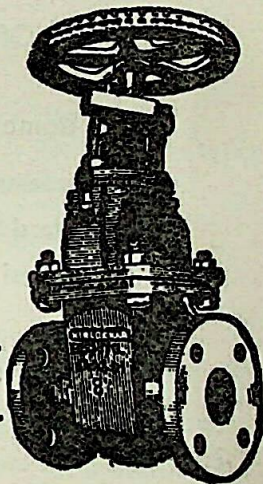
OPERATING SMOOTHLY.

SERVICE GUARANTEED.

KNOWN FOR DURABILITY.

APPROVED BY D.G.S. & D.

REASONABLE PRICES.



"KIRLOKSAR"

SLUICE VALVES : Available in Sizes from 2" to 36".

-do-

Include all latest Engineering Developments.

-do-

Can be Provided with Spur Gear arrangements above 12" Size.

Sole Distributors :

MEHTA NANAVATI & CO.

DELHI OFFICE:

1/6-B, ASAF ALI ROAD,

NEW DELHI.

**96, Narayan Dhuru St.,
BOMBAY - 3.**

Phone : 39545

Gram : REDJOINT

THE INDIAN BANK LIMITED

(Head Office : Madras)

Bombay Offices :

Sir Pheroza Shah Mehta Road (Fort).

281-87, Narsi Natha Street (Mandvi).

263-A, Lakhamshi Napoo Road (Matunga).

CAPITAL

Authorised	Rs.	1,00,00,000
Subscribed	„	88,60,000
Called and Paid-Up	„	82,98,990
Share Premium	„	14,57,300
Reserve Funds	„	68,44,584
Deposits as on 30-6-59	„	43,77,46,578

All kind of banking business transacted.

Safe Deposit Lockers available at the Fort Office.

S. K. IYENGAR
Agent, Bombay.

D. P. PARTHASARATHY, M.A., B.L.
Secretary.

For The Textile Industry

We Manufacture :—

Step Cotton Cleaners	Knotters Hooks
Dry doubling Frames	Wheel Pullers
Three Bladed Beaters	V Rope Pulleys
Krischner Type Beaters	Plain Pulleys
Ball Bearing Comb Boxes	Card Flat Chain Screws
Apron Press	Spindle Gauges
Aluminium Card Cans	Plumb Balls
Fluted Rollers Straightening Equipment etc. etc.	

We Undertake :—

Reconditioning of 2 bladed and 3 bladed Beaters
Providing Ball Bearings to Carding Cylinder, doffer and lickerin
Reclothing of Lickerin Rollers
Clipping and grinding of carding Flats
Reconditioning of speed Frame Flyers and Spindles
Providing Chain drive in place of swing motion in Fly Frames
Providing Ball Bearings to Jack shaft & Top cone shaft in Fly Frames
Reconditioning Spinning & Reeling Tin Rollers
Providing Ball Bearings to Tin Rollers & Jockey Pulleys in Ring Frames
Increasing lift in Ring Frames
Providing Rising & Falling Lappets in Ring Frames
Providing all metal double/single roving creel for Ring Frames
Mounting loose boss rollers with Synthetic cots & grinding
etc. etc.

Enquiries Solicited :—

P. RAJU NAIDU & CO.

TEXTILE ENGINEERS

GANAPATHY P. O.



COIMBATORE 6.

Telephone : { Mills 2349
Residence 3066

Telegrams : { "SWADESHI"
Coimbatore

THE VIJAYALAKSHMI MILLS LTD.

Kuniamuthur P. O.
COIMBATORE, South India.



SPINNERS OF BEST
QUALITY YARNS
STAPLE FIBRE
AND COTTON



Managing Agents :

Messrs. BALAKRISHNA & CO.

Kuniamuthur P. O., COIMBATORE.

JUST TO BE OUT

THE DIVINE AWAKENER

(THIRD EDITION)

(*For Assimilation and Application in Daily Life*)

BY

Swami Rajeswarananda

(*Editor, "The Call Divine"—an International Monthly
dedicated to Bhagavan Sri Ramana Maharshi*)

A FEW IMPRESSIONS OF THE SECOND EDITION

Vedanta Kesari, Madras : In this tastefully got-up volume, a compilation of the inspiring editorials, each passage is complete in itself and is couched in a sparkling prose. It is really an achievement to put in an intensely readable language a good amount of difficult philosophical and religious ideas in such a short space. The style is aphoristic, suggestive and alliterative. We are sure the book will be received well by the reading public for both spiritual edification and aesthetic satisfaction.

Prabuddha Bharata, Calcutta : This book abounds in sublime ideas expressed with great force and exquisite grace.

The Vision, Kanhangad : The book is a treasure of inspiring thoughts. It teaches the application of Vedanta to practical life. It must therefore truly serve as a constant guide and companion to every one who aspires to tread the spiritual path.

Bhavan's Journal, Bombay : This is a handsome volume. Each page breathes the mellow wisdom of its writer. The different chapters have a unity of purpose since they deal with the fundamentals of ethics, religion and humanity. And at its price, the book is a real bargain.

The Hindu, Madras : The author has the gift of putting spiritual thoughts in an appealing and arresting manner. They go to the heart as insights which have the axiomatic quality of certainty. They have the power to inspire the reader to delve deep into the nature of the spiritual.

Sai Sudha, Madras : Any spiritual thirst can only be quenched by nectar of Bliss which is in abundance in the book. It is impressive, easily understandable and touches various aspects of spirituality.

Peace, Waltair : Dr. Swami Rajeswaranandaji Maharaj, M. A., D. Litt., the talented editor and author, commands, it need hardly

be said, as we have already seen in his previous publications, a highly felicitous style befitting the lofty themes he handles. We heartily commend this work for a deep and reverential study by all.

The Indian Review, Madras: This is a very inspiring collection both to be read continuously and also to be dipped into again and again.

The Call Divine, Bombay: These brilliant editorials are with a matchless grace of their own. This valuable volume has been aptly described by saints and scholars as (1) a true guide, friend and philosopher in every one's life, (2) a nourishing repast for the hunger of the soul, (3) a thrilling book with soul-stirring practical lessons, and (4) a life-mate in the pilgrimage of the soul to the destination of Self-realization.

Yogiraj Suddhananda Bharati, Vadalur: "Peace is the soul of civilization and the crowning glory of immortal life" says aptly the author of this aphoristic embodiment of Seer Intuitions. The author is a dignified Thinker and Interpreter. The pure, sublime and monistic conclusions of Bhagavan Sankara and Maharshi Ramana pour out of his meditations in cascades of spontaneous epigrams. This valuable book of his is a genuine guide to all aspirants and a significant contribution to the rare collections of Philosophical Library.

Dr. K. C. Varadachari, M.A., Ph.D., Professor of Philosophy, Sri Venkateswara University, Tirupati: These editorials evoke deep and abiding feelings of reverence for India's saints and seers and make spiritual life a real and living force in one's life.

P. N. Srinivasachari, M.A., Retd. Principal and Professor of Philosophy, Pachaiyappa's College, Madras: The Swamiji's editorials have become classical and though condensed as Sutras or aphorisms they are clear and distinct and popular. The Swamiji teaches by precept and practice the glory of Self-knowledge in the light of the Gaudapada method. The work is a real contribution to the literature on Advaita and its originality lies in adopting the Ramana way of Self-knowledge.

Dr. D. Gurumurti, M.A., Ph. D., Ex-Professor of Philosophy, Madanapalli College: Swamiji is a master magician who wields the wand of *atmic* realization. With a wave of his wand he transforms even the most commonplace event or trifle in life into a realization of cosmic truth. It is this unique vision combined with an ever-burning realization that gives a living vital quality to his writings. They form the modern Upanishads. Every reader of this book will rise from the reading a wiser and more purified person.

N. A. Nikam, M.A., Professor of Philosophy, The Maharajah's College, Mysore: This excellent book expresses the perennial teachings of the Vedanta and its liberating influence on life. These editorials are full of wisdom and spring from *anubhava* or inner experience, the golden fruition of the Vedanta, which is in

the Swamiji as sweetness is in the sugar. Let the reader open any page of the book, he will find refreshing reading. Such divine expressions bring solace to the reader, since they are not the outcome of mere academic learning.

Dr. A. S. Narayan Pillai, M. A., M. Litt., Ph. D. Professor of Philosophy, University College, Trivandrum : Anything from the pen of Sri Swamiji will breathe wisdom and truth. One finds the same qualities in an abundant measure in this attractively got-up handy volume, sumptuous and satisfying. A compendium of lofty and ennobling thoughts, with a spirit of catholicity and suffused humour pervading it, the book breathes the ideals of practical religion, and serves as a guide and a constant companion to all.

Dr. Indra Sen, M.A., Ph. D. Professor of Philosophy, Aurobindo University, Pondicherry : The articles are strikingly fresh and inspiring. They reflect personal insight and experience and are bound to evoke the same in the reader.

Dr. V. A. Devasenapati, M. A., Ph. D., Reader in Philosophy, University of Madras : Here we have a rich feast spread out before us. Even those subjects which are likely to scare the average reader by their technical character are treated in such a manner that he will be encouraged to apply his mind to them. May the Swamiji continue to guide us in our endeavours !

Puragra Parampanthi, Assam : In this illuminating book in a gripping, laconic style the author unfolds the epic drama of the wisdom of the ages. The book presents with a compelling charm of its own, the universal, spiritual values of life, to which man must cling and turn for guidance and light. Herein lies the practical benefit of this work, for it reveals the goal of life and the way to that goal, the solutions to puzzles, hope to the hopeless, and light to the persons groping in the darkness of ignorance.

K. L. Sarma, B.A., B.L., Editor "The Nature Cure", Pudukottai : The whole of the book is written in the highly spirited style peculiar to the author. It deals with a great variety of spiritual problems from the standpoint of the Upanishadic teachings. Bhagavan Sri Ramana's teachings are reflected in every page.

K. S. Ramaswami Sastri, Retd. Dist. Judge, Madras : This work is an integrated exposition because of the fundamental unity of idea which is like a golden thread running through diverse gems and integrating them into a necklace for Brahma Vidya Devi. The Swamiji is thus, like his Master Bhagavan Sri Ramana, the embodiment of Vedanta. His valuable book gives the key to the spiritual outlook on God, Soul and World.

Dr. P. Nagaraja Rao, M. A., D. Litt., Karnatak College, Dharwar : Vedanta has its roots in the needs of man. The book is a real challenge to the comfortable scientific materialism and cheap humanism of our age. To the distracted modern student who is pulled this way and that way by different Messiahs and Moses

the book gives a definite vision and true understanding. To those who are bewildered today about the place of religion Swamiji's book is an invaluable asset.

P. C. Divanji, Retd. High Court Judge, Bombay : The originality of Sri Swamiji's contribution to the dissemination of the knowledge of Reality never grows old but is perennial. The dictum is kept free of the technical words and the style of writing is lucid and captivating.

P. K. Sundaram, M. A., Department of Philosophy, University of Madras : Sri Swamiji Maharaj and "The Call Divine" have to be thanked and congratulated at once for their inspiring and elevating gift of this book, a light unto the earnest seekers of the things spiritual and a redeeming solace to the innocent suffering souls. The mellifluous voice of the Swamiji speaks in no uncertain inflexion. One is tempted to say when one has gone through this brilliant work from cover to cover that it is a commentary on life and truly "a living epistle" from a living sage.



SEVASRAMAM

Tiruvannamalai, (N. A. Dist.)

South India.

Sandu
CHYAVANA-PRASHVALEHA
(WITH ASTAVARGA)

**BEST TONIC IN
WINTER.
QUICKENS RESULT
WITH
"CHATURMUKHA"**



**DATTATRAYA KRISHNA SANDU BROS.
CHEMBUR PRIVATE LTD.
CHEMBUR - BOMBAY. 38**

Sri Amritlal P. Bhutta	...	Mumbai.	
Sri J. K. Rege	...	Bombay.	
Sri S. Kannikeswarier	...	Tiruvannamalai.	
C. P. Wadia, Esq.	...	Bombay.	
Smt: Kamalabai Jaiswal	...	Hamira (E.P.)	
H. H. The Maharaja of Suket	...	Suket.	
Seth Amirchand T. Agarwal	...	Bombay.	
Sri M. Sundaresier	...	Trivandrum.	
Sri S. Muthray Pillay	...	P'maritzburg.	
Smt: Lalita Kumari Devi	...	Banaras.	
Sri Chunilal. B. Mehta	...	Bombay.	
Sri B. G. Menon	...	Air Works India	
Rao Saheb Balaram. D. Thakur	...	Mulund.	
Sri H. C. Khanna	...	Kanpur.	
Sri D. Balasundaram	...	Coimbatore	
Sri Homi B. Contractor	...	Kilindini, Mombas	
Sri S. R. Padayachi	...	Natal, S. Africa.	
Sri V. Srinivasan	...	Durban, S. Africa	
Seth Mangaldas H. Patel	...	Bombay.	
Sri C. Nanjundan	...	Raja St, Coimbatore	
Sri Narandas Dayal	...	Durban, S. Africa.	
Mrs. Banoo J. H. Ruttonjee	...	Hongkong (China)	
Sri B. S. Nagarachar	...	Coimbatore.	
Sri Gopikishan Piramal	..	Bombay	
Sri P. M. N. Swamy	...	Sion, Bombay.	
Sri Sakalchand M. Shah	...	Poona.	
Sri S. R. Vakil	...	Bombay.	
Dr. F. Permanyer	...	Bombay.	
Sri S. C. Shah	...	Bombay.	
Sri S. T. Nanda	...	Poona.	
Rao Saheb M. M. Naidu	...	Poona.	
Mr. H. Powell	...	Bombay.	
Sri P. A. C. Ramasamy Raja	...	Rajapalayam.	L
Sri J. J. Davey	...	Madras.	I
Sri F. S. Augra	...	Bombay.	F
Sri Jehangir H. Cama	...	Bombay.	
Sri S. S. V. S. Muthiah Chettiar	...	Tiruvannamalai.	E
Sri Murzban D. Kobla	...	Bombay.	
Sri D. S. Sastry	...	Madras.	
Dr. B. R. C. Sarma	...	Dharmapuri, Salem.	M
Sri V. Subramaniam	...	Bombay.	
Sri E. F. Shroff	...	Tata Mills, Bombay.	E
Sri D. A. Khariwala	...	Addie House, Dadar.	M
Dr. C. H. Yeang	...	Penang, Malaya.	B
Sri M. Sellasamy	...	Penang, Malaya.	
Sri M. S. Duraiswami Iyer	...	Ammangudi.	E
Sri P. V. Somasundaram	...	Worli.	
Sri T. S. Sitapati	...	Calcutta.	R
Sri D. N. Sodha	...	Nairobi.	
Sri Nagin. L. Parekh	..	Bombay 3.	S
Sri Maganlal Rama	...	Johannesburg.	
Sri R. E. Naidoo	...	Tonga (Natal).	
H. H. S. R. Pant Sachiv	...	Bhor State.	
Dr. H. C. Visvesvaraya	..	Bombay.	
Sri J. K. Ansah	...	Ghana, W. Africa.	
Sri N. Ponniah	...	Kuala Lumpur, Malaya.	
Sri A. R. Narayana Rao	..	Adyar, Madras.	
Dr. K. N. Gubbar	..	Ahmedabad.	
Rao Saheb K. K. Nambiar	..	Bombay.	

P
A
T
R
O
N
SL
I
F
E

M
E
M
B
E
R
S

THE CALL DIVINE

REG. NO. B 6423

With the Best Compliments

of

*The Morarjee Goculdas
Spg. & Wog. Co. Ltd.*

Suparibagh Road, Parel,
BOMBAY-12.

AGENTS :

PIRAMAL SONS & CO., LTD.

Gram: "MOGOCO"

Phone: 60021-2-3

Edited, Printed & Published by P. M. N. Swamy, 1/8 Bhuta Nivas
Vincent Road Matunga, Bombay 19, and Printed by S. M. Pinto
at Mohamadi Fine Art Litho Wo (Props. Allibhoy Sharafally
& Co. Private Ltd.) Gunpowder Mazagon, Bombay, 10.